

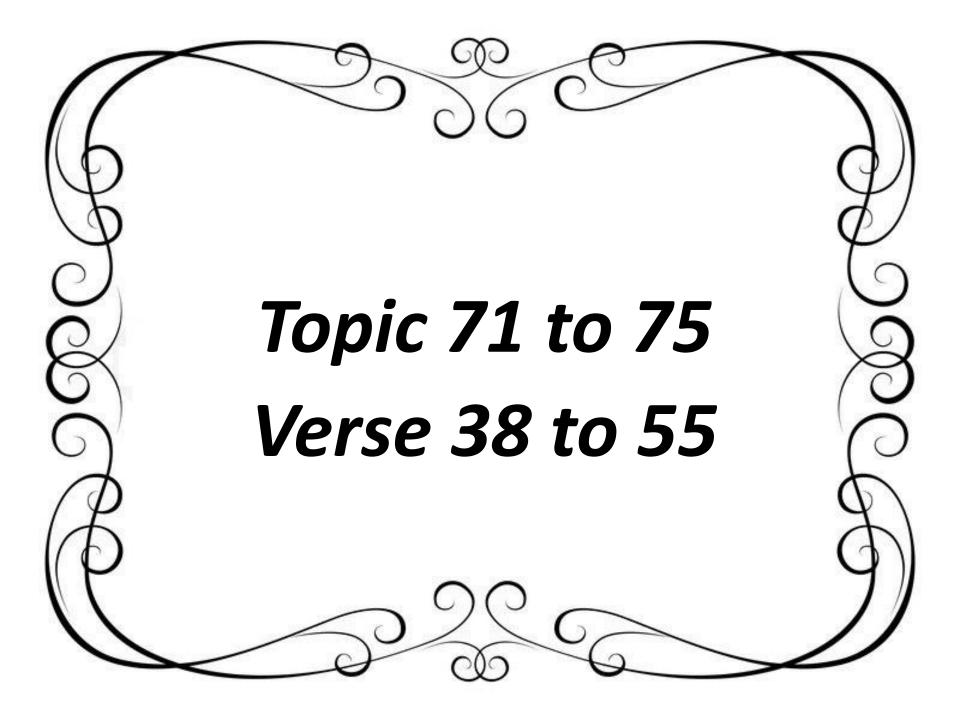
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Verse 38 – Introduction:

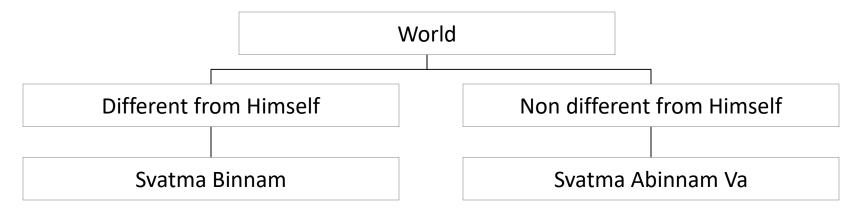
"स किं सकलसंसार-प्रविविक्तम् आत्मानं वाक्यात् प्रतिपद्यते उत न इति ?" इति । अत्र ब्रूमः, कूटस्थावगतिशेषमात्रत्वात् प्रतिपत्तेः । अत आह ।

sa kiṃ sakala-saṃsāra-praviviktam ātmānaṃ vākyāt pratipadyata uta netīti. atra brūmaḥ. kūṭasthāvagati-śeṣa-mātratvāt pratipatter ata āha

[It may be asked :] "Does this enlightened man know from the scriptural sentence the Self as different from the entire world of bondage or not?" To this we reply that he knows that the immutable consciousness alone is what remains. [Introduction – Chapter 4 – Verse 38]

Purva Pakshi: Question

- Through Mahavakyam, student understands Sakshi Chaitanyam.
- At time of claiming, what is status of world.



- Self here is Sakshi Chaitanyam, Brahman understood from Mahavakyam.
- I am Sakshi Chaianyam who is identified with Brahman.

- Wonderful status I understood.
- With this understanding how one sees the world?
- Svatma Binna or Svatma Abinna?
- World includes Pancha Anatma.
- Possession profession, family, body, mind.
- Aim of Purva Pakshi To trap Advaitin.

a) Vakyat:

• Through Mahavakya.

b) Saha Pratipadyate:

- Student understands, Atmanam Sakshi Chaitanyam.
- Mumukshu Pratipadyate, understands Atma by Mahavakyam.

c) Sakala Samsara Pravivikta:

- Atma which is different from Samsara.
- Samsara = Dvaita Prapancha, Anatma.
- Pravivikta = different from Dvaita Anatma.

d) Uta Neti Neti:

- Or nondifferent from Dvaita Anatma.
- Is world Binnam or Abinnam from Brahman?

e) Gudha Abhi Sandhihi:

• Asking question which is with hidden motive to trap one.

Example:

- Some don't purchase items like Tennis bat, lawn mover for their house.
- Borrow from Neighbour.
- Neighbour will say I am going to play tennis, then they will say, give me lawnmover!
- I know I am Atma different from Anatma.
- Advaita Hanihi Dosha.
- Can't talk of Advaitam because you are seeing yourself different from world.
- World and me, Dvaita Prapti.
- Problem of limitation.

2nd Option:

• World is non-different from me, Mastani Sarva Butani – Gita Chapter 9 – Verse 4, everything in me.

Gita:

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥ mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāhaṃ tēṣvavasthitaḥ || 9-4 | All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- Sarva Anatma Praptihi.
- All problems will belong to me.
- I become extra ordinary Samsari.
- Samashti Samsara Dosha comes.
- Bhagawan = Samashti.
- World different or non-different, both answers have problem.
- What is your knowledge?

f) Atra Brumaha:

I know you want to trap me.

Revision Verse 38 – Introduction:

Doubt in student based on what is said in Upadesha Sahashri Question.

Teaching:

1st Step:

I am Atma different from Anatma.

I	World
- Am Chaitanyam, sentient principle.	- Anatma inert, Jadam.

Use Logic:

5 Features of Anatma:

Drishyatvat, Bautikatvat, Sagunatvat, Savikaratvat, Agama Pahitvat.

5 Features of Atma:

- I Sakshi Chaitanyam.
- Opposite Adrishyatvat...

2nd Stage: Mahavakyam

- After employment of Mahavakyam, I know I am Sakshi Chaitanyam, infinite Brahman.
- I am no more Jiva, I am Brahman.
- What is Brahmans relationship with the world?
- Consciousness is different from matter.
- You leave out world without saying anything.
- From the world, you came to consciousness.
- Consciousness is infinite Brahman.
- You are never talking about relationship between world and Brahman.
- After knowing I am Brahman, what is status of the world.
- Am I different from the world or nondifferent from world.
- Is world different from me or non-different from me, who am Brahman.

Different from me Brahman

Non different from me Brahman

If world different from me, I am different from world.

चेन्मे न विवक्ष्यसि, मुर्घा ते

Nirvana Shatkam:

मनोबुद्धाहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे। न च व्योमभूमिः न तेजो न वायुः चिदानन्दरूपः श्रिवोऽहं शिवोऽहम्॥१

World

Mano Buddhi Ahankara Chitta Ninaham Nacha Shrotra Jihve Na Cha Ghrana Netre Nacha Vyoma Bhoomir Na Tejo Na Vayu Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. | | 1 | |

Brihadaranyaka Upanishad:

पुरुषं पुच्छामि ; तं

मानाः ॥ २६ ॥

कस्मिन्तु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ; कस्मिन्तु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्चपानः प्रतिष्ठित इति ; व्यान इति ; कस्मिन्तु व्यानः प्रतिष्ठित इति ; उदान इति ; कस्मिन्तूदानः प्रतिष्ठित इति ; समान इति ; स पष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीयों नहि शीयते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति । पतान्यष्टाचायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः; स यस्तान्युरुषान्निरह्य प्रत्युह्यात्यकामत् , तं त्वौपनिषदं

विपतिष्यतीति। तं हुन मेने शाकल्यः ; तस्य हु मूर्घा

विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहरन्यनमन्य-

tvam cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu prāṇaḥ pratiṣṭhita iti. apāna iti. kasmin nv apānaḥ pratiṣṭhita iti. vyāna iti. kasmin nu vyānaḥ pratiṣṭhita iti. udāna iti. kasminn ūdānaḥ pratiṣṭhita iti. samāna iti. sa eṣa, na iti. na ity ātmā, agṛhyaḥ na hi gṛhyate, aṣīryaḥ, na hi śīryate, asaṅgaḥ na hi sajyate, asito na vyathate, na riṣyati. etāny aṣṭāv āyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tān puruṣān niruhya pratyuhyātyakrāmat, taṁ tvā aupaniṣadam puruṣam pṛcchāmi. tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. taṁ ha na mene śākalyaḥ, tasya ha mūrdhā vipapāta, api hāsya parimoṣiṇo'sthīny apajahruḥ, anyan manyamānāḥ II 26 II

kasmin nu tvam cătmă ca pratișțhitau stha iti. pkasmin nu

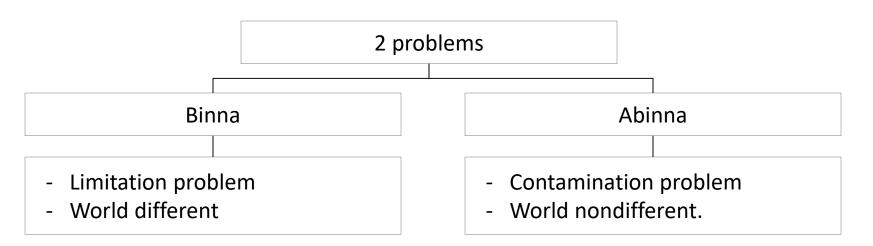
On what do the body and the heart rest? On the Prana. On what does the Prana rest? On the Apana. On what does the Apana rest? On the Vyana. On what does the Vyana rest? On the Udana. On what does the Udana rest? On the Samana. This self is That which has been described as Not this, not this, It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

1st Option:

• If I clearly separate world and me, I will be finite, limited entity because there is something other than the world.

2nd Option:

- World is non-different from me, Brahman, Advaitam.
- World doesn't exist separate from me, world is nondifferent.
- Then also problem.
- Limitation problem not there.
- If world is non-different from Brahman, all problems of world will be problem of Brahman.
- Brahman will be contaminated with problems of the world.



a) Kim Sakala Samsara Praviviktam Atmanavam Vakyat Pratipadyata:

- Does one as Brahman know world different from his self or non different from his self.
- Does he know Brahman non different or different from the world?

b) Atra Brumaha:

- In both cases, there will be a problem of limitation, contamination.
- Problem not mentioned in the verse.
- Sureshvaracharya gives the answer, if such a question is asked.

Independent answer of Swamiji:

- As long as we accept that there is a world, there will be Samsara problem.
- Whether there is world taken different from me or non different from me problem will not go away.
- If I see world as different then limitation problem, isolation rejection, loneliness, Psychological expression of limitation problem.

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- If nondifferent, contamination problem will be there.
- More I include things in me, worries will increase only.
- Bachelor, married, children, grand children.
- As long as you accept world standing away or together with Brahman, Samsara will never go.

Vedanta:

- Samsara is acceptance of the existence of the world.
- After accepting existence of the world, you are discussing whether world should be away or along with me.
- Should I embrace the world or run away from the world.
- Either way, problem is not solved.

Fundamental problem :

- There is a world.
- That is ignorance.
- Acceptance of the world = Ignorance.
- Wisdom = Converting vision of world as vision of Brahman and understanding that there is no world other than Brahman.
- If there is a world, then Dvaitam, world and Bahman, then you talk about relationship.
- World is alongwith Brahman or away from Brahman.

In Vision of Jnani, there is no world other than Brahman.

Gita:

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇam brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyam brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mundak Upanishad:

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II - II - 11]

Brihadaranyaka Upanishad:

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमामि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādādyo'nyatrātmano brahma veda, kṣatram tam parādādyo'nyatrātmanaḥ kṣatram veda, lokāstam parāduryo'nyatrātmano lokānveda, devāstam parāduryo'nyatrātmano devānveda, bhūtāni tam parāduryo'nyatrātmano bhūtāni veda, sarvam tam parādādyo'nyatrātmanaḥ sarvam veda; idam brahma, idam kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idam sarvam yadayamātmā || 6 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6]

Other than Atma, nothing is there.

Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥ Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - I - 11]

- When I don't accept Anatma, don't ask existence with or without Brahman.
- Example: Rabbit has no horn, you ask what is length of horn.
- All questions about world is wrong, after knowing Brahman alone is there.
- Knowledge is the negation of the world.
- Brahman is nondual.
- Therefore we don't accept existence of world other than Brahman.

c) Kutasta Avagathi Seshamatratatvat Sasha:

• After knowledge what remaining.

Is Kutastha Avagathi:

 Changeless consciousness alone remains at end of Aham Brahma Asmi Jnanam, Shanti Mantra.

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवाविद्याच्यते ॥
 श्र शांतिः शांतिः शांतिः ॥

Om purna-madah purna-midam purnat purnam-udacyate, Purnasya purna-madaya purna-meva-vasisyate Om Santih! Santih!!!

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That is Whole, this is Whole; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

d) Kutastha Avagathi Matratvat:

 Changeless consciousness alone remains at end of Aham Brahma Asmi Jnanam, in our understanding.

- Perception of the world continues.
- We are not negating perception of the world, but negating existence of the world enjoying its own existence.

e) Pratipatti Ataha Aha:

Pratipatti:

Jnanam of Brahman is that it is non dual.

Ataha Aha:

- After knowing rope snake as the rope, person asking relationship between rope and snake, whether it is poisonous or non poisonous.
- What will be your answer?
- Understand carefully there is no question of snake at all.
- Relationship with world should not be asked because Brahman is nondual and there is no world to be related to
- What I misunderstood as snake is now understood as Rope.

Snake	World
 Is Rope No Snake in my vision There was, is, will not be snake. Only rope exists. 	 Is Brahman No world in past, present, future. I – Brahman, pure Chaitanyam alone exist in 3 periods of time.

- This is Pratipatyate understanding after knowledge.
- Is snake outside, inside, by the side of Rope?

Mundak Upanishad:

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II - II - 11]

- I will not entertain any question regarding snake.
- Entertaining question is regarding Snake as real, is accepting existence of Snake.
- Entertaining question on world is accepting existence of world instead of it as mere as appearance of the world.
- Existence and appearance of world 2 crucial worlds.
- Existence of Dream and appearance of Dream.
- Satyam exists Mithya appears, existence, nonexistence, Mithya discussions to be remembered.
- What was misperceived as Snake is now in my vision, Rope alone.
- World is consciousness, cause alone with name + form.
- In my Vision, there is no Snake, how can I entertain question centred on Snake.
- Whether I am away from it or if it has any properties.

- How can I entertain questions centred on the world and its properties when it has only appearance and no existence.
- I exist as Sakshi Chaitanyam, world appears in me.
- Questions are born out of ignorance, not in the new vision.
- There is only Brahman, no matter at all.
- Misperceived consciousness is matter, rightly perceived matter is consciousness.
- There is no consciousness and matter.
- Remove idea of world and there will be no relationship required, is ultimate answer.

Intermediate Answer:

- Adhishtanam Mithya relationship is ultimate.
- Relationship requires.

Verse 38:

दण्डावसाननिष्ठः स्यात् दण्डसर्पो यथा तथा। नित्यावगतिनिष्ठं स्यात् वाक्याज्जगदसंशयम्॥ ३८॥ daṇḍāvasāna-niṣṭhas syād daṇḍa-sarpo yathā tathā nityāvagati-niṣṭhaṃ syād vākyāj jagad asaṃśayam

Just as the snake imagined in a stick ends up in the stick [when the stick is known], even so the world surely ends up in the eternal consciousness [when the Self is known] from the scriptural sentence. [Chapter 4 – Verse 38]

Instead of Rope Snake here example of stick snake used.

- Danda Sarvapah.
- Enquiry will culminate in acceptance of the stick.
- Understanding of stick in which there was no snake in 3 periods of time.

Don't say:

- After enquiry snake went away somewhere or I went away from Snake.
- Running away from world.
- It is like Running away from Snake for Moksha.
- More I run, more I confirm my ignorance, more Samsara will continue.
- Running away perpetuates Samsara.
- Real Moksha is saying there is no real world to runaway, no Videha Mukti exists.
- There is no world at all independent to Brahman, pure Chaitanyam.
- Therefore, at end I don't have snake.
- Beginning, during, later, no snake.
- a) Trikale Api Sarpaha Nasti Advaita Nishta Syat

b) Danda Jnana Nishta:

Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥ Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - I - 11]

This must be internalized.

Dakshinamurthi Stotram:

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं पश्यन्नात्मिन मायया बिहिरिवोद्भ्तं यथानिद्भया । यम्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥ viśvandarpaṇa dṛśyamāna nagarī tulyaṃ nijāntargataṃ paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā | yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

- Either world is not there or perceived world has only Dream status.
- Experienced world has Dream status.

- Of waking - Of Brahman - Causes Dream - Causes waking - By Nidra Shakti - By Moola Avidya, Maya Shakti

Waking or dream does not have status of its own.

c) Nitya Avastha Nishtam Syat:

• Self enquiry should culminate in eternal consciousness through Mahavakyam.

d) Jagadu Asamshayam:

- Don't say eternal consciousness is underneath world.
- If you say substratum it creates confusion that there is a real world and underneath is consciousness.
- Above world, below consciousness will end up in Dvaitam.

Example:

- Like saying underneath snake there is rope.
- No question of Snake underneath Rope.
- What you see as Snake is rope.
- What you see as world is consciousness.

Snake	World
Misplaced in Rope	Misplaced in Brahman

- Don't retain snake and insert rope underneath.
- Don't retain world and insert Brahman underneath.
- Displace snake by rope.
- Brahma Jnanam, not inserting Brahman under the world and fighting the world.

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• Brahma Jnanam is not inserting Brahman under the world as substratum.

- Brahma Jnanam is displacing world by knowledge of Brahman.
- Otherwise will fight with the world.
- Will never win the fight with the world.
- How to win the fight?
- Understand that there is no real world to be bought with.
- Will always loose the battle with the world.
- No dream to be fought with.
- No waking to be fought with.

e) Jagatu Avagathi Nishtam Syat:

World is Brahman don't say world has Brahman down below.

f) Iti Asmashaya:

There is no doubt.

Mandukya Upanishad:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

Stop fighting and you have won.

Verse 39 – Introduction:

कुत एतत् ? यस्मात्।

kuta etat. yasmāt

How is this? It is for this reason. [Introduction – Chapter 4 – Verse 39]

a) Kutaha Ye Tatu:

- Why I say there is no word to fight with?
- As long you fight, Samsara will continue.
- Will always have loosing battle with the world.

b) Yasmat:

Because of the following reason.

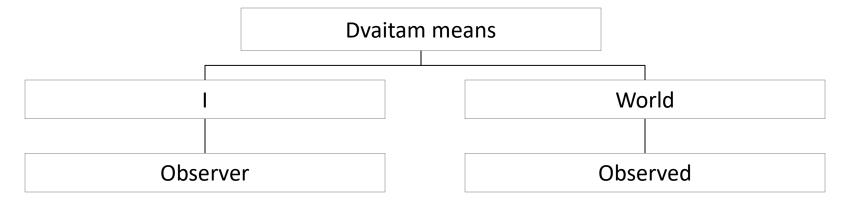
Verse 39: Very Important Verse

पश्यन्निति यदाहोच्चेः प्रत्यक्त्वम् अजमव्ययम् । अपूर्वानपरानन्तं त्वमा तदुपलक्ष्यते ॥ ३९॥ paśyann iti yadāhoccaiḥ pratyaktvam ajam avyayam apūrvānaparānantam tvamā tad upalakṣyate

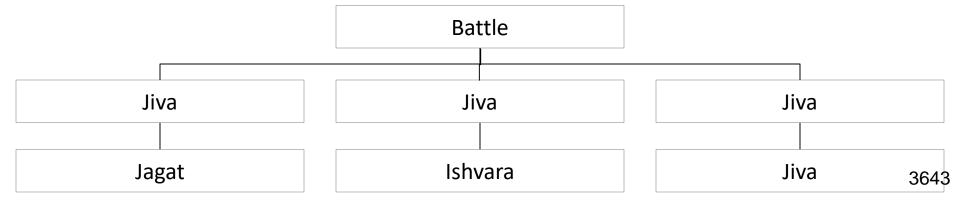
The Self, inward, unborn, and imperishable, which Sruti emphatically speaks about as "seeing", is infinite, without an earlier and without a later. It is this that is implied by the word "thou". [Chapter 4 – Verse 39]

Essence of all Upanishads in 2 lines.

- Aim of Scripture, never to Teach Dvaitam.
- Sruti Declares :
 - The seer sees nothing.
 - The seeing consciousness remains inextinguishable.
- We think in sleep, there is nothing, but must realise the consciousness is not destroyed but remains intact.
- Seer of the world ego is gone, no projections available.



• We fight with world, offer prayers, fight with God.



Aim of Vedanta :

Not to accept word Dvaitam and win.

• Vedanta:

Introduces Dvaitam through Adhyaropa and Through Apavada eliminates Dvaitam.

- Aim of Vedanta is Advaita Nishta.
- Then Relationship question with world will not arise.
- Don't have to answer question.
- In verse 38 introduction question raised after knowledge what is your relationship with the world.

Sureshvaracharya Answer:

Question is wrong.

Adhyaropa:

Pot – Clay	World – Consciousness
 I. Introduce pot as Karyam, product II. Introduce clay is Karanam. III. There is no pot separate from clay Pot Karyam does not exist separate from clay. 	 I. Introduce world as Karyam, product. II. Introduce consciousness is Karanam. III. There is no world separate from Consciousness.

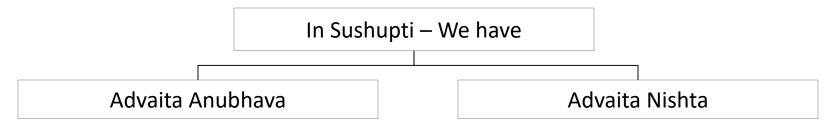
Pot – Clay	World – Consciousness
 IV. Since pot can't exist without clay, clay alone was, is, will be. V. Advaitam clay alone left out. VI. In Advaita clay, no Karana – Karya Sambanda can be talked. VII. Karya – Karana Sambanda only when there are 2 things. VIII. Culmination: Karya – Karana Vilakshana Mritika. 	 IV. Since world can't exist without consciousness alone was, is, will be. V. Advaitam consciousness alone left out. VI. In Consciousness, no Karya Karana Sambanda can't be talked about. VII. Karya Karana Sambanda only when there are 2 things – world and consciousness. VIII. Culmination:
	Brahma Satyam, Jagan Mithya.

Verse 40 – Introduction:

तत्त्वमस्यादिवाक्योत्थविज्ञानेनैव बाध्यते । यस्मात् । tat-tvam-asy-ādi-vākyottha-vijñānenaiva bādhyate. yasmāt

[Avidya] is sublated only by the knowledge which arises from sentences such as "That thou art". This being the case, [the following is said]. [Introduction – Chapter 4 – Verse 40]

• This leads to another question.



- That itself should give Moksha.
- Why study Naishkarmya Siddhi?

Answer:

In Sushupti – We have

Advaita Anubhava

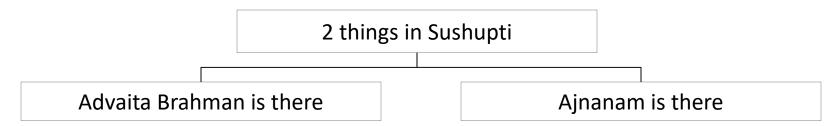
No Advaita Jnanam

• I don't have knowledge that I am Advaita Chaitanyam.

- Ahamkara in Jagrat is not my intrinsic nature, it is only Mithya Vesham.
- Advaita Anubhava is my real nature, this Jnanam is not there.

Problem:

- Lack of Advaita Jnanam, not Advaita Anubhava.
- Therefore Advaita Ajnanam was there in Sushupti Anubhava.



Therefore Moksha not attained.

Moksha:

- Advaita Jnanat Eva Kaivalyam.
- Advaita Jnanam alone removes Moola Ajnanam.
- Light alone removes Darkness.

Aim of Vedanta:

- Advaita Jnana Siddhyartham and Ajnana Nivirthyartham.
- Therefore Mahavakyam and classes are required.
- We have to extract these corollary questions and Answer.
- We are in Advaita Anubhava but without Moksha because Ajnanam is there.

Purva Pakshi:

How can you see Ajnanam is there?

Quotes:

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai tanna paśyati, na hi draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān na tu taddvitīyamasti tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Very important verse of Sushupti and Sruti as Pramanam of revealing my real nature in Sushupti.
- There is no second thing other than Brahman.

Purva Pakshi:

• Sushupti is Dvaitam, Brahman and Ajnanam.

What is the Truth on Sushupti

- Ajnanam is not there.
- Against our Anubhava
- Sushupti is not giving us Moksha.

- Ajnanam is there
- Will contradict Brihadaranyaka
 Upanishad Vakyam.
- Sruti Hanihi Dosha.

How to resolve.

Revision - Verse 39:

- Nature of Atma is nondual proved by Sushupti Anubhava.
- Dvaita Prapancha and Triputi resolved.
- We remain as Advaita Chaitanyam.

Dakshinamurthi Stotram:

राहुग्रस्त दिवाकरेन्दु सहशो माया समाच्छादनात् सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् । प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्ञायते तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६॥ rāhugrasta divākarendu sadṛśo māyā samācchādanāt sanmātraḥ karaṇopa saṃharaṇato yo—bhūtsuṣuptaḥ pumān | prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6] 3649

- Sushupti is state of Advaita Anubhava.
- Presence of consciousness is established as witness of Sushupti.

Brihadaranyaka Upanishad:

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥ yadvai tanna paśyati paśyanvai tanna paśyati, na hi drasturdrsterviparilopo vidyate'vināśitvān | na tu taddvitīyamasti tato'nyadvibhaktam yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Natu Tat Dvitiyam Asti.
- Nothing other than consciousness exists.
- Brihadaranyaka Upanishad quotation creates problem.
- Dvaita Prapancha is negated.
- Pramatru Pramana Prameya Triputi negated.
- Atma alone is there.
- Ignorance also is negated.
- Everything negated other than Atma.

- Natu Tad Athaha Asti
- Nothing else is there in Sushupti.
- Ignorance gets negated.
- In Sushupti one attains Moksha.
- Moksha = Ajnana Nivritti.
- Advaita Svarupa = Moksha.
- Advaita Anubava and Advaita Avastha is there.

- Vikshepa Shakti absent - No projected universe - Dvityaya Nivritti - Vikshepa Prapancha Nasti - Anyatha Grahanam Abavat Iti eva Nirupyate says Brihadaranyaka Upanishad.

Tatu Beejam :

Agyanam, Moola Avidya in Sushupti is cause of Agrahanam, projection.

- Projection is Absent.
- Cause of projection of Jagrat and Svapna, continues.
- Agyana Rupam Beejam Svapna Bodhayo in Sushupti continues which is called Agrahanam.

Example:

- It is like cutting tree and leaving root intact underground.
- Wait for sometime, again tree comes.
- Proof : Agyanam Asti.
- Sureshvaracharya quotes and takes support of Shankara and Gaudapadacharya for his conclusion.

Verse 41 – Introduction:

अस्यार्थस्य द्रिहम्ने उदाहरणम्।

asyārthasya draḍhimna udāharaṇam

With a view to strengthen this idea, [the following passages are quoted] for illustration. [Introduction – Chapter 4 – Verse 41]

a) Asya Arthasya:

For reinforcing.

b) Asya Arthasya:

- For substantiating this message.
- Sushuptau Agyanam Asti.
- Sushupti can't remove ignorance.
- Hence Mahavakyam is required to remove Ignorance.
- To substantiate this.

Purva Pakshi:

- Sushupti will eliminate Agyanam ignorance.
- In Sushupti Agyana Nivritti takes place.

Sureshvaracharya:

- Mahavakyam is relevant.
- Agyanam will not go by any other method.

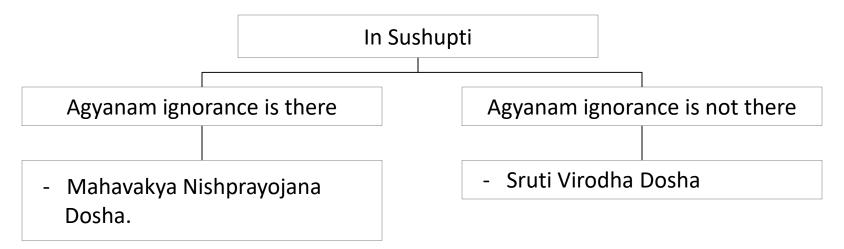
In Sushupti Agyanam exists.

Brihadaranyaka Upanishda:

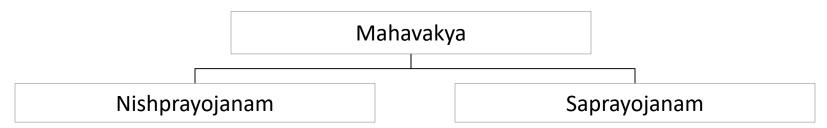
यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुईष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥ yadvai tanna paśyati paśyanvai tanna paśyati, na hi drasturdrsterviparilopo vidyate vināśitvān | na tu taddvitīyamasti tato nyadvibhaktam yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- It says nothing other than Atma is there.
- Sruti Virodha Dosha if ignorance is there.



- Either way Purva Pakshi says you are in trouble.
- This is aside topic.



Sureshvaracharyas Answer:

- Agyanam Asti.
- Agyanam will not go by any method including Sushupti.
- Mahavakya Eva Ajnana Nivritti.
- In Sleep ignorance is there.
- High imagination is required in higher texts of Vedanta.
- Brihadaranyaka Upanishad − 4 − 3 − 23 not falsified.

Mimamsa Rule:

- Extraction should not contradict logic or experience.
- Extraction of Sruti must keep with Yukti and Anubhava.

If Sruti Says:

- Fire is Cold, then Sruti will be Apramanyam.
- Interpret Correctly: Sruti Conveys Valid message.

Sruti Says : Example

Heaven eternal.

Interpret:

- Relatively eternal, longer duration than the life on earth.
- Eternal is illogical.
- Anubhava Virodha.
- There is ignorance of everything including Aham Brahma Asmi.
- Which is our Anubhava.
- After waking up, nobody.

Says:

Taittriya Upanishad:

हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहग् श्लोककृदहग् श्लोककृदहग् श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३िद्य ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvam bhuvanam-abhya-bhavā3m,
suvarna jyotīḥ, ya evam veda, ity-upaniṣat.
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Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III - X - 6]

- Ignorance not gone.
- Anubhava proves there is Ajnanam in Sushupti.
- Don't negate but interpret correctly.
- No 2nd projected thing in Sushupti.
- In Jagrat and Svapna,
- In Addition to self ignorance there is projected Dvaita Prapancha.
- Anyatha Grahanam = Triputi, Dvaitam, Anatma Prapancha are projections of Agyanam.

Brihadaranyaka Upanishad:

- Correct interpretation!
- There is no second projected universe in Sushupti.
- Anyatha Grahanam Nasti.
- Agrahanam Asti.

a) Asmatu Yatu Aparam Rupam Nasti:

- Projected universe, Anatma Prapancha is not there.
- Asmatu: Other than the Atma, Nasti, nothing is there.

b) Brihadaranyaka Upanishad: Chapter 4 - 3 - 23

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥ yadvai tanna paśyati paśyanvai tanna paśyati, na hi drasturdrsterviparilopo vidyate'vināśitvān | na tu taddvitīyamasti tato'nyadvibhaktam yatpaśyet | | 23 | |

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

It eva Nirupyate :

No projected universe other than Atma.

That Alone is the message.

c) Anyatha Grahana Abava:

- Our experience is that there is no projected universe.
- Projected universe caused by Vikshepa Shakti of ignorance projects universe in Jagrat and Svapna.

- · Vikshepa Shakti of Agyanam quietens down in Sushupti.
- Agyana and Avarna Continues in Sushupti.
- Therefore I don't know Aham Brahma Asmi, Vilakshana Turiyam Asmi.

d) Dridhimne:

- Substantiation.
- Dridha Firm.
- Dridhmne Firmness, Saptami for, w.r.t. cause.

e) Udaharanam:

- Following 3 quotations given by me.
- 2 Mandukya Upanishad Karika
- 1 Upadesa Sahashri.

Verse 41:

"कार्यकारणबद्धो तो इष्येते विश्वतेजसो । प्राज्ञः कारणबद्धस्तु द्वो तो तुर्ये न सिध्यतः" ॥ ४१ ॥

"kārya-kāraṇa-baddhau tāv iṣyete viśva-taijasau prājñaḥ kāraṇa-baddhas tu dvau tau turye na sidhyataḥ"

"These two, viz. Visva and Taijasa, are said to be bound by cause and effect. But Prajna is bound by cause alone. These two {i.e. cause and effect) do not exist in Turiya. [Chapter 4 – Verse 41]

Mandukya Karika – Chapter 1 – Verse 11.

Mandukya Upanishad : Karika

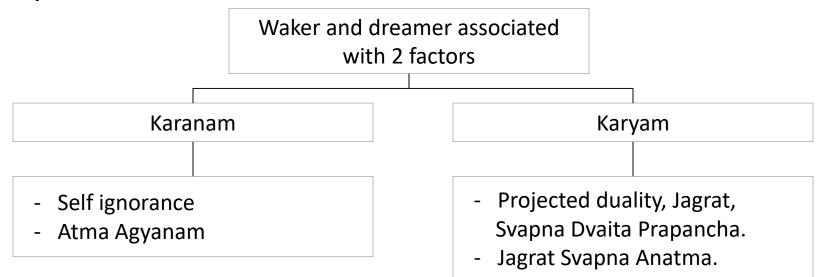
कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ । प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिद्ध्य्तः ॥ ११ ॥ kāryakāraṇabaddhau tāviṣyete viśvataijasau | prājñaḥ kāraṇabaddhastu dvau tau turye na siddhytaḥ || 11 ||

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Viśva and Taijasa are conditioned by cause and effect. But Prājña is conditioned by cause alone. These two (cause and effect) do not exist in Turīya. [I - K - 11]

- 4 points given.
- 4 Padas compared and contrasted.
- a) Vishwa Waker In Jagrat.
 - Teijasa Dreamer in Svapna.
 - Baddau Associated with 2 factors.

Very important Portion:



- Atma Agyanam and Dvaita Prapancha associated with Vishwa and Teijasa, Prathama and Dvitiya Pada.
- Both not Relevant.
- 3rd quarter of sloka relevant.

b) Pragyaha Karana Baddaha:

- Pragya Sleeper Sushupti Avasti rlevant for Vedanta.
- Baddaha = Associated with , Sambandaha.
- Associated with Karanam = Atma Ajnanam is there for Pragyaha.
- One factor is absent in Sushupti, which is Karyam, Prapancha, Atma Ajnanam is present.

c) Turiyam Tan Na Siddataha:

- For all practical purposes translate as Jnani.
- Why Turiyam is Jnani?
- Because Jnani claims I am Turiyam.
- Jnani is not associated with Karana (Agyana) and Karya Dvaita Prapancha also.
- Why do you say Jnani does not have Dvaita Prapancha?
- Inani teaching disciples.
- In Jnanis vision, Dvaita Prapancha is not there Atma Ajnanam also is not there.

Gita:

ब्रह्मार्पणं ब्रह्म हिवः र्ब्रह्माय्मौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇaṁ brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mundak Upanishad:

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण। अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II - II - 11]

- For Jnani, real Dvaita Prapancha is not there.
- Is unreal Dvaita Prapancha there?
- Don't be against Mithya Dvaita Prapancha.
- Jnani and Bhagavan have Mithya Dvaita Prapancha.

- Bhagawan can enjoy Bhagawan status, only because of Mithya Dvaita Prapancha.
- 3rd quarter of verse alone relevant for us.
- Pragnyaha Karana Baddaha.
- In Sushupti, for Pragya, Agyanam is there.
- That Agyanam will go away through Mahavakya Sravanam in Jagrat.
- In Samadhi also, Triputi is absent. Pramatru Pramana Prameya Triputi is resolved.
- "Shastra Pramanam" is not there in Samadhi, therefore, Jnanam can't take place in Samadhi.
- Jnanam only in Jagrat.
- Jnanam requires Triputi.
- Here Sushuptau Agyanam Asti is the main point relevant for us.

There sushing that 7.6 yarram 7.5 cms the main point relevant for as:			
Ajnani in Jagrat	Ajnani in Samadhi	Ajnani in Sushupti	Jnani – Aham Brahma Asmi in all 3 states
Thinks Jagrat is real.Vikshepa Active	 Agyanam is there. Vikshepa Shakti passive. Avarna Shakti 	 Agyanam is there Vikshepa Shakti passive. Avarna Shakti 	 No Agyanam, Jnanam is there, Aham Brahma Asmi. Moola Avidya Destroyed. Paramartika Avastha. 3663

Verse 42:

"अन्यथागृह्णतः स्वप्नो निद्रा तत्त्वमजानतः। विपर्यासे तयोः क्षीणे तुरीयं पदमश्चते" ॥ ४२ ॥

"anyathā-gṛhṇataḥ svapno nidrā tattvam ajānataḥ viparyāse tayoḥ kṣiṇe turīyaṃ padam aśnute

"Dream belongs to one who mis-apprehends, and sleep to one who does not know reality. When these two errors are removed, one attains the state of Turiya." [Chapter 4 – Verse 42]

Mandukya Karika – chapter 1 – Verse 15 Same idea in Verse 42

अन्यथा गृहणतः स्वप्नो निद्रा तत्त्वमजानतः । विपर्यासे तयोः क्षीणे त्रीयं पदमश्न्ते ॥ १५ ॥ anyathā gṛhṇataḥ svapno nidrā tattvamajānataḥ | viparyāse tayoḥ kṣīṇe turīyaṃ padamaśnute || 15 ||

Svapna or dream is the wrong cognition of Reality. Nidrā or sleep is the state in which one does not know what Reality is. When the erroneous knowledge in these two disappears, Turīya is realized. [I - K - 15]

- Mentioned by Gaudapadachaya in different language.
- Projected universe was called Karyam.
- Self ignorance called Karanam in Verse 41.

Karyam	Karanam
Verse 41:	Verse 41:
- Projected Universe	- Self ignorance
Verse 42 :	Verse 42 :
- Anyatha Grahanam	- Agrahanam

a) Anyatha Grahanataha:

For waker and dreamer, Svapna, projected universe is there.

b) Nidra Tat Tvam Ajanataha:

- For sleeper with self ignorance.
- No Anyatha Grahanam, projected universe, Karyam not there only Agrahanam, Karanam, ignorance is there.
- In Jagrat Avastha and Svapna Avastha, projected universe, Prapancha is there.
- That portion quotation relevant.
- For sleeper there is Agyanam in Sushupti Avastha.
- How will Agyanam and Anyatha Grahanam go away?

c) Viparyayo Tayorno Kshinaha:

When both Viparyaya, Doshas, evils, problems go away, are negated what happens?

Karyam	Karanam
- Anyatha Grahanam	- Agrahanam
- Adhyasa	- Agyanam
- False projected universe	- Self ignorance
- Projected Snake	- Rope ignorance

When both dismissed, what will be left behind?

Jnani not as Vishwa, Teijasa, Prajya status but :

Mandukya Upanishad:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्ममलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥ Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Jnani remains as Turiyam, Na Pragyana Ghanam.
- Don't say he will realise Samadhi.
- Turiyam not mystic entity but good old student.
- Samsari was, is, ever will be Turiyam.

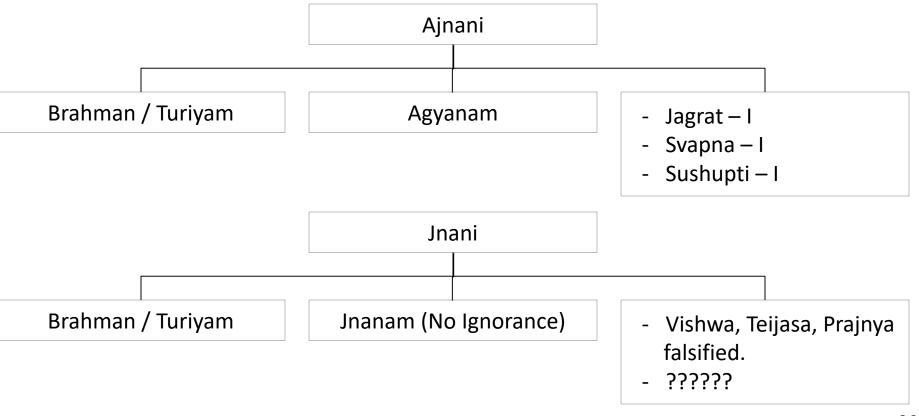
Mistaken I	Rightly Claimed I
- Vishwa	- Turiyam
- Tijasa	- Not newly experienced I
- Pragya	- In that "I", include only consciousness
	component of I.
	- Disown other components, Pancha Anatma.

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- While Disclaiming Anatma, not throw Anatma away.
- To claim Atma, I need Anatma.
- Using Anatma, disclaim Anatma, claim Atma.
- Simple procedure of claiming is becoming Turiyam.

d) Turiyam Pada Ashnute:

- Intelligent student attains status of Turiyam.
- Ignorance is there in Sushupti.



Verse 43 – Introduction:

तथा भगवत्पादीयमुदाहरणम्।

tathā bhagavat-pādīyam udāharaņam

The same idea can be illustrated by a text of the revered Teacher. [Introduction – Chapter 4 – Verse 43]

a) Thatha:

- In addition to Gaudapada support, there is Shankara Bhagavat Pada, suffix Bhagawat Pada, used as respect.
- TotakaSureshvaraShankara

Verse 43:

"सुषुप्ताख्यं तमोऽज्ञानं बीजं स्वप्नप्रबोधयोः। आत्मबोधप्रदग्धं स्याद्-बीजं दग्धं यथाऽभवम्"॥ ४३॥ "suṣuptākhyaṃ tamo 'jñānaṃ bījaṃ svapna- prabodhayoḥ ātma-bodha-pradagdhaṃ syād bījaṃ dagdhaṃ yathā'bhavam"

"What is called sleep, or darkness, or ignorance, is the seed of the waking and dream states. When it is completely burnt by [the fire of] Self-knowledge, it is [no more potent], like a burnt seed." [Chapter 4 – Verse 43]

• There is Agyanam in Sushupti.

Upadesa Sahasri:

सुषुप्त्याख्यं तमोऽज्ञानं बीजं स्वप्नप्रबोधयोः । स्वाहमबोधप्रदग्धं स्याद्वीजं दग्धं यथाऽभवम् ॥ २६ ॥

What is called deep sleep. Darkness or ignorance is the seed of the waking and dream states. It gets perfectly burnt by the fire of self-knowledge, and it no more produces effects, like a burnt seed that does not germinate. [Chapter 17 - Verse 26]

- Agyanam = Internal darkness, Tamaha, Sushupti.
- Ignorance called Sushupti because it obtains in Sushupti Avastha.
- Because Agyanam is deep sleep, we don't say Agyanam is in sleep, in Vedanta.
- Go one step forward.
- Agyanam = Spiritual sleep Anaadi, Nayaya Suptaha.
- Ignorance named Suptaha, indicates there is ignorance in Sushupti.
- Ajnanam is in Sushupti and is named Sushupti, both interchangeable.

a) Svapna Prabodhayo:

- Moola Avidya is Beejam, seed, Karanam for Jagrat and Svapna.
- It has a job, function.
- Serves as cause of waking and Svapna.
- Projection of Dvaita Prapancha is waking and Dream and is caused by Ajnanam's Vikshepa Shakti.
- By going to Sushupti, you can shake off Dvaita Prapancha but you can't shake off Ajnanam.

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Revision - Verse 43:

• Non dual nature of Atma described in Brihadaranyaka Upanishad -4 - 3 - 23.

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यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्द्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥
```

yadvai tanna paśyati paśyanvai tanna paśyati, na hi drasturdrsterviparilopo vidyate'vināśitvān | na tu taddvitīyamasti tato'nyadvibhaktam yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Atmas Advaitam status experienced in Sushupti Avastha.
- Upanishad talks of Avidya in Sushupti.

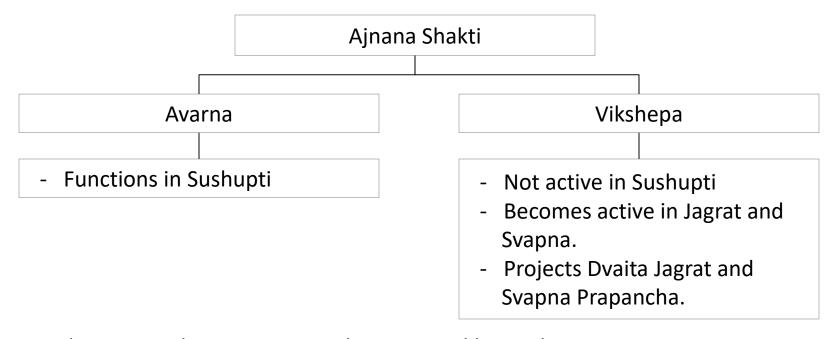
Question:

- Is there 2nd thing in Atma or not?
- No 2nd projected universe in Sushupti but there is Agyanam, projecting power of ignorance exists in passive form.
- If Agyanam, projecting power is not there, Sushupti will be state of liberation, then Mahavakya Vichara is not required.
- Go only to sleep to get rid of Agyanam.

- In Sushupti no 2nd projected universe but Ajnana Shakti is there.
- In order to support this, Sureshvaracharya quoted Gauda Pada Karika and Upadesa Sahashri.

Verse 41	- Mandukya Upanishad – Karika [I – 11]
Verse 42	- Mandukya Upanishad – Karika [I – 15]
Verse 43	- Upadesa Sahashri [XVII – 26]

Essence = In Sushupti Ajnanam is there.



- Both Jagrat and Svapna Prapancha projected by Avidya, Ajnanam.
- Upadesa Sahashri calls Sushupti as Tamaha, internal spiritual darkness.

- Sushupti is name of ignorance itself.
- Ajnanam named Sushupti or Tamaha.
- This alone is beejam, raw material for Svapna and Jagrat, Svapna Dvaitam and Jagrat
 Dvaitam.

Micro Level	Macro Level
AvidyaSushuptiMoola AvidyaAgyanamTamaha	 Prakrti Maya (Chapter 3 – Introduction) Avyakta Shaktihi

a) Atma Bodha Pradagtam:

- Burnt by Atma Jnanam.
- Self knowledge does 3 things.
- I) Destroys Avarna Shakti of Moola Avidya, ignorance goes away.
- II) Falsifies both Moola Avidya and its Vikshepa Shakti, makes it Mithya, Maya.
 - Mithyatva Darshanam.
- III) Falsification of Dvaita Prapancha projected by Moola Avidya, Maya does not destroy, Jnani continues to experience.
 - It is Abhasi Krutam, reduced to Mithya.

b) Dagdam Beeja Yatha:

- Burnt like roasted seed.
- Seed exists, experiencable, tangible, eaten, consumed.
- Moola Avidya can't sprout in the form of Karma Utpatti.
- Can't produce Agami Karma.
- Can't sprout into Samsara.
- Abavam = Incapable of sprouting into Samsara.

c) Na Vidyate Bavaha, Yasmat Tatu:

Bava	Abava
Sprouting	Without Sprouting

Verse 44:

एवं गौडेद्राविडेर्नः पूज्येरर्थः प्रभाषितः । अज्ञानमात्रोपाधिस्सन्नहमादिदृगीश्वरः ॥ ४४ ॥

evam gaudair drāvidair naḥ pūjyair ayam arthaḥ prabhāṣitaḥ¹ ajñāna-mātropādhis sann aham-ādi-dṛg īśvaraḥ

Thus, this idea that the supreme Self, with ajnana alone as its adjunct, becomes the witness of the ego, etc. has been taught by a Gauda (i.e. Gaudapada) and a Dravida (i.e. Sankara) worshipped by us. [Chapter 4 – Verse 44]

a) Evam:

In this manner.

b) Ayam Arthaha Prabhashitaha:

- Presence of Moolavidya in Sushupti.
- Maya at Macro level talked by Gauda Pada and Shankara.
- Maya is controvertial technical topic.
- Satchitananda Saraswati questions Vedantins idea of Moola Avidya.
- He was a rebel Advaitin, against Madhusudana Saraswati, Padmacharya.
- Presence of Moola Avidya in Sushupti has been established for us.
- As in previous verses 41, 42 where Mandukya Karika 1 15 and 1 15 were quoted.

c) Dravidaha = Shankara

- Upadesa Sahasri Chapter 17 Verse 26 quoted in verse 43.
- Important Pramanam for Moola Avidya.

d) Pujyaii – Adorable

Moola Avidya in Sushupti is endowed with 2 fold Shakti.



Gauda Pada:

Moola Avidya	Jagarat, Svapna, Sushupti
Karanam	Karyam

e) Karana – Karye Baddaii:

- Atma in Sushupti is drk.
- Ishvara is Atma here.

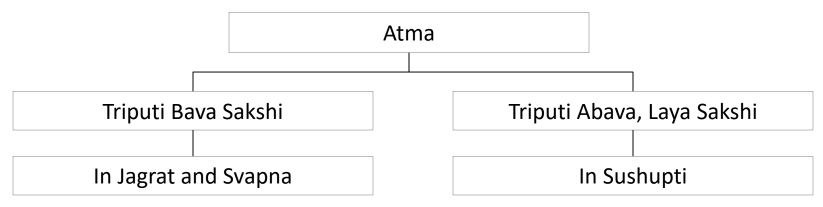
In Sushupti – Ishvara – Atma is Drk in form of pure Sakshi in Sushupti Avastha.

f) Agyana Matra Upadhi:

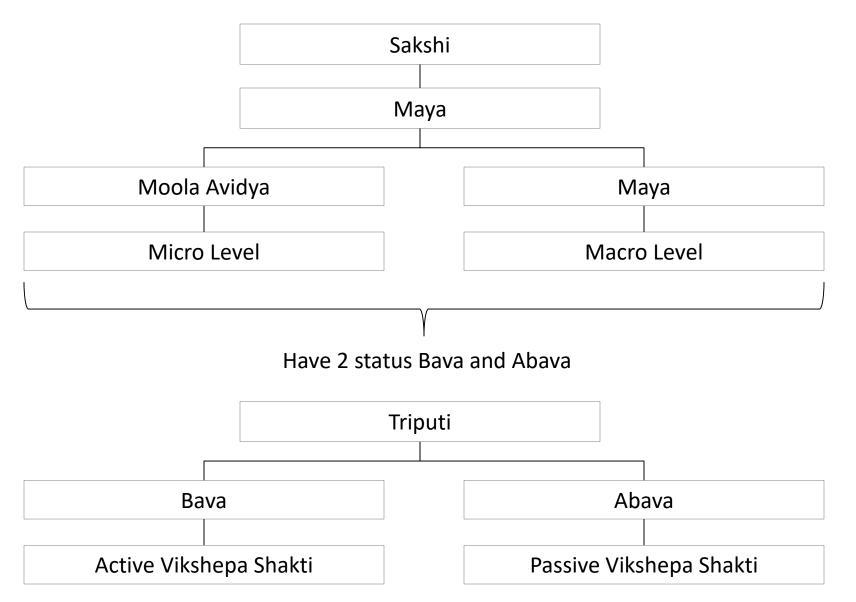
- Atma associated with Moola Avidya Upadhi Medium in Sushupti, Atma is Sakshi, witness.
- Same Atma becomes witness in Jagrat and Svapna.

g) Aham Adhi Drk:

- In Jagrat and Svapna Avastha same Atma is witness because of Moola Avidya, Upadhi Medium alone.
- Atma become Sakshi of Triputi.
- Pramata (Aham), Pramanam, Prameyam.
- Drk = Sakshi.



- Sakshi is eternal.
- Avidya Upadha, Maya Upadhi has Bava and Abava Status.
- To enjoy Sakshi status of Triputi bava Abava, Moola Avidya medium is required.



- Moola Avidya is required for Atma to enjoy Sakshi status.
- In Absence of Moola Vidya, it can't be called Sakshi.
- With Moola Avidya Upadhi I become Sakshi of Avasta Trayam.

- Become bava Abava Sakshi.
- Profound, terse, obtruse verse, difficult to extract meaning.
- Both Naishkarmya Siddhi and Upadesa Sahashri require Commentary to interpret.

Upadesa Sahasri	Naishkarmya Siddhi
Ananda Giri Commentary elaborate.Chandrika terse commentary.	 Sat Chit Ananda Saraswati commentary called Kleshapa Harihi One who removes pain of intellect.

Verse 45 – Introduction:

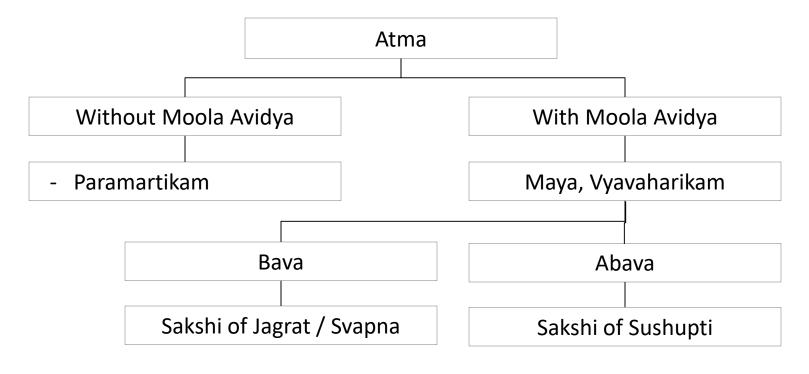
तत्रान्यथाग्रहणवत् अन्यथाग्रहणबीजम् अग्रहणम् अनात्मधर्म एवेत्याह ।

tatrānyathā-grahaṇa-vad anyathā-grahaṇa-bījam agrahaṇam anātma-dharma evety āha

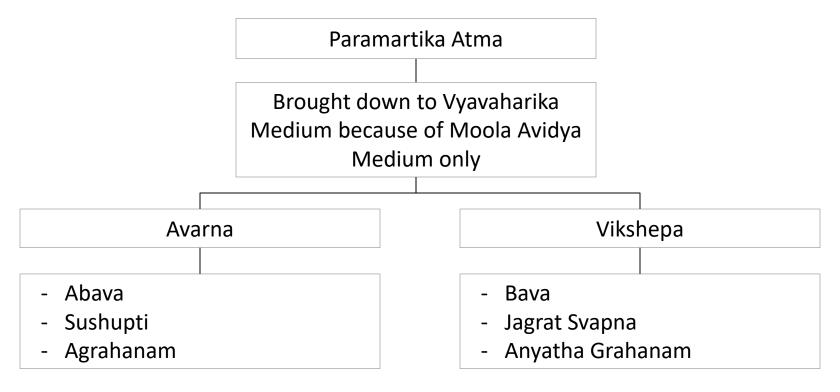
Now we say that like misapprehension, non-apprehension, which is the cause of misapprehension, is an attribute of the not-Self. [Introduction – Chapter 4 – Verse 45]

a) Tatra:

- This being so, what being what?
- That there is Moola Avidya medium of Atma for Atma to come to Vyavaharika plane.

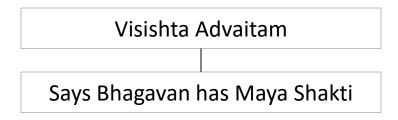


Vyavaharika plane because of Moola Avidya Medium.

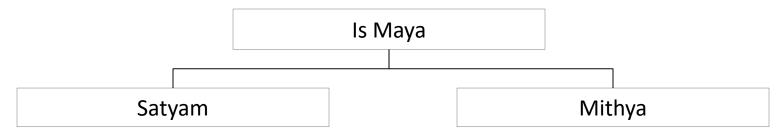


- Visualise Atma as Paramatma.
- I am Atma none other than Paramatma which has status of Turiyam, Moksha.
- I am Ishvara.
- Don't tweet like mouse, roar like lion.
- I have got Shakti called Moola Avidya, Maya.

Micro Level Shakti	Macro Level Shakti
Avidya	Maya



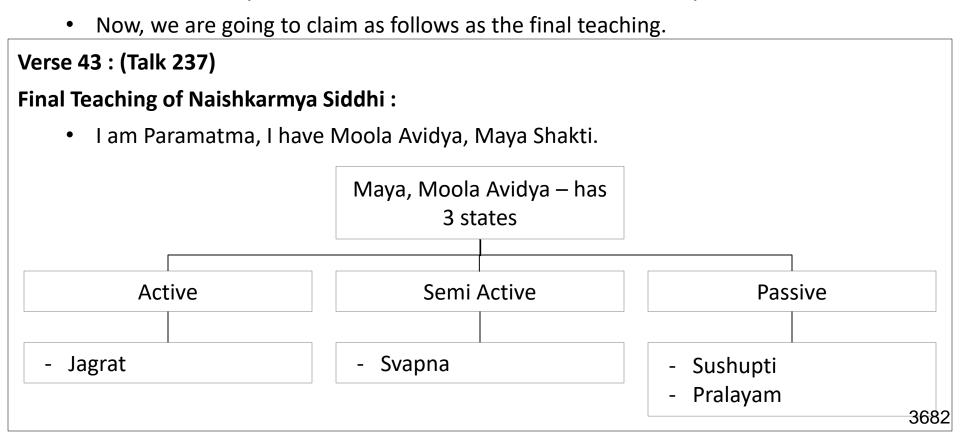
- Upanishad and Gita accepts Maya Shakti.
- Advaitin also accepts Maya.
- Where is the quarrel?



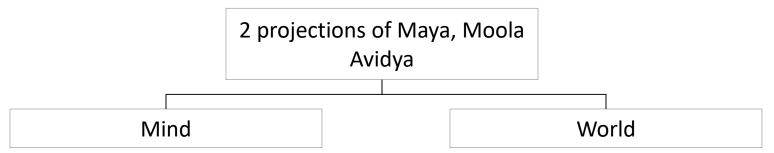
Visishta Advaitin	Shaiva	Advaitin
 Maya – Creative power – Satyam. Creation – Satyam Vishnu – Satyam Vishnu has Shakti called Maya. Vishnu Maya 	 Paramatma = Shiva Shiva has Shakti called Maya. Shiva Satyam Maya Satyam 	Paramatma has Maya Shakti.Paramatma Satya.Maya Mithya.

All 3 talk of Maya Shakti what is the difference?

- Shiva, Vishnu and Maya Satyam, have same order of reality.
- In Advaitam alone, Shiva Vishnu Paramatma higher order, creation, Maya is of lower order.
- Paramatma Maya belongs to Paramatma and located in Paramatma, power, Shakti of Paramatma.
- But Maya, Moola Avidya, is Vyavaharika Satyam, Paramatma is Paramartika Satyam.
- Have 2 orders of reality.
- Sureshvaracharya wants to show difference in orders of reality.



- During Srishti in Jagrat and Svapna I alone bless Maya Shakti to project Dvaita Prapancha.
- During Sushupti and Pralayam I alone bless Maya Shakti to withdraw Dvaita Prapancha.
- Having projected, interactions happen.



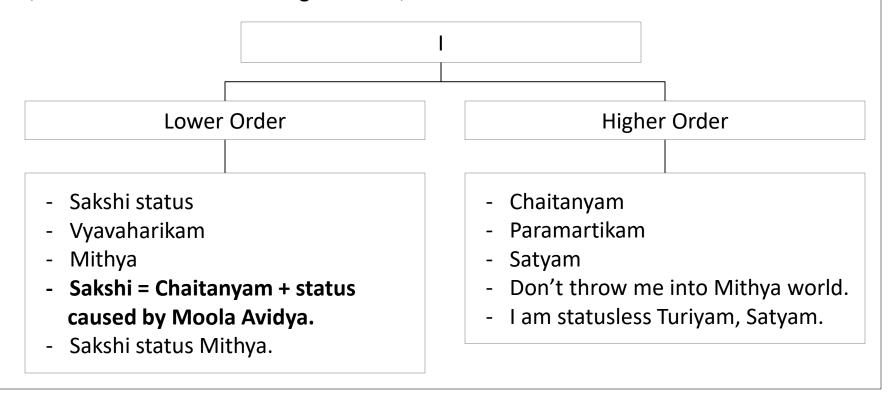
- Maya is Mithya, only Vyavaharikam.
- Both mind and world are Vyavaharikam, false projections of me as Paramatma.
- Interactions between mind and world gives rise to Sukham, and Dukham.
- Interactions happen in Maya Karyam.

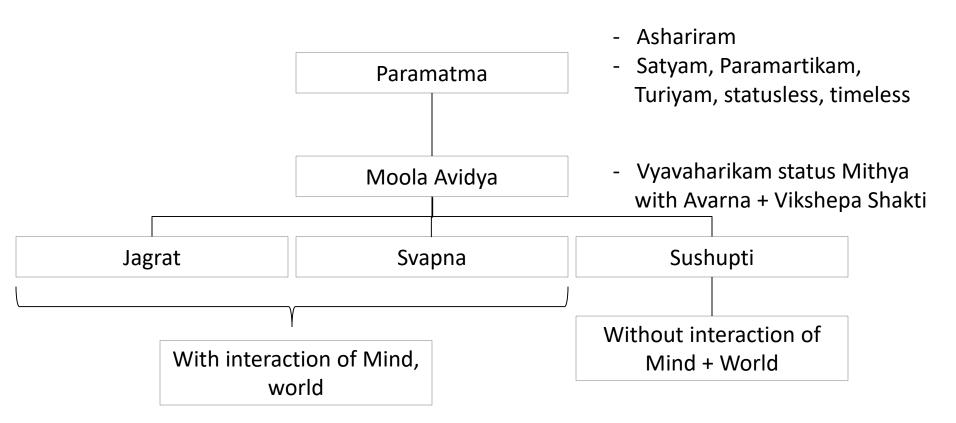
I am	Maya Shakti	Mind + World
Paramartika Satyam	Karanam	Maya Karyam

Vyavaharikam

• I continue to be with Moola Avidya Medium.

- Because of Moola Avidya Medium I enjoy status called Sakshi.
- Mind and world interact in Jagrat.
- Mind and world dissolve in Sushupti.
- Mind and world are product of Moola Avidya, lower order of reality.
- Moola Avidya and its projections mind and world, interactions are Lower order.
- Sukha, Dukha is lower order.
- I, Paramatma alone am of higher order, Sakshi.





- I as Paramatma exist in 3 periods of time.
- Mind, Body, world are appearances in me, they arrive and depart Agama, Pahi,
 Anatma.
- My Shakti makes them appear and disappear.
- What appears is Anatma Pancha Butas in gross and subtle forms.
- Witness consciousness is nondual, Atma, no arrival or departure, eternally exists.
- Mahavakya This is realisation from Aham Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.

- Superb ending!
- I have Shakti to do all these things as Paramatma.
- Shakti is of lower order of reality.
- Whatever happens because of Sakshi is not going to affect one Satya Atma.
- This is message Sureshvaracharya wants to give through all these verses in Chapter 4 "Paramarthika Vyavaharika Chapter".
- Lord Krishna has given this message in Gita.

Gita:

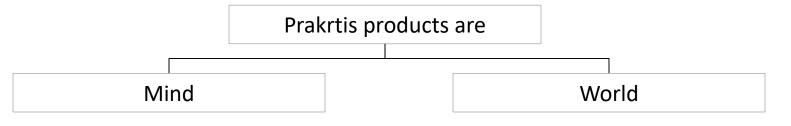
प्रकृतेः कियमाणानि गुणैः कर्माणि सर्वद्याः । अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७॥

prakṛtēḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ| ahaṅkāravimūḍhātmā kartā'ham iti manyatē || 3-27||

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All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

All activities because of Prakrti, Moola Avidya, Tamaha, Maya, Pradhanam.



Gita:

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८॥

tattvavit tu mahābāhō guņakarmavibhāgayōh | guņā guņēşu vartanta iti matvā na sajjatē ||3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

प्रलपन्विसृजन्गृह्वन् उन्मिषन्निमिषन्नपि ।

pralapan visrjan grhnan unmişan nimişannapi | indriyāņīndriyārthēşu vartanta iti dhārayan ||5-9||

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

त्यक्तवा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि

नैव किञ्चित्करोति सः ॥ ४-२०॥

tyaktvā karmaphalāsangam nityatrptō nirāśrayah | karmanyabhipravṛttō'pi naiva kiñcit karōti saḥ | | 4-20 ||

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20] 3687

Verse 45 – Introduction:

a) Anyatha Grahanavatu:

Like Dvaita Prapancha.

b) Agrahanam:

• Ignorance, Moola Avidya, Maya, Prakrti, Tamas, Pradhanam, Anatma.

c) Anatma Dharmaha Eva:

- Maya Shakti is not intrinsic property of me.
- Anatma Dharmaha = Na Atma Dharmaha.
- Maya Not intrinsic nature of me Atma who is Paramatma.
- It is only Mithya superimposition.
- It is only Vyavaharika Satyam.
- It is not my intrinsic part.
- It is not Paramartika Satyam.
- Anatma Dharma, not intrinsic property, not Paramartika Satyam, it is Vyavaharika Satyam, it is Mithya.
- Anatma Dharma Eva = Mithya Eva.
- Maya alone is Mithya.
- This makes Advaitin different from both Vaishnavisim and Shaivism.

- Vaishnavism and Shaivism talk of Maya Shakti of Vishnu, Shiva.
- We Advaitin are neither Vaishnavas or Shivas.
- We are Smarthas, will go to all temples.
- They say Vaishnava Maya or Shiva Maya is Satyam.
- Shapta Group Srividya Upasana Group.
- Maya = Shakti of Devi = Satyam.
- Jagat = Satyam.
- Bhaskaraya wrote commentary on Lalitha Sahasranamam.
- It is Srividya grantha.
- Lalita Trishati, Soundarya Lahari, Mahamyam, Shapta group.

Lalitha Sahasranamam:

मिथ्या-जगद्धिष्ठाना मुक्तिदा मुक्तिरूपिणी । लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता ॥ १४२॥

mithhyaa jaga-dadhi-shṭhaanaa mukthidaa mukthi ruupiṇee | laasya priyaa layakaree lajjaa rambhaadi vandithaa || 142 ||

You who are established in the illusory world, You are the giver of liberation, You are of the form mukthi, the state of liberation. You love dance, You are the cause of laya, musical melody or dissolution of the world, You are shyness, You are worshipped by Rambha and other celestial dancers. [Verse 142]

- Lalita = Param Brahma Rupa. She is Adhishtana of Mithya Jagat.
- Commentary's refutes Mithya of Shankara.

- Says, Mithya here not lower order of reality as Shankara talks about.
- Mithya means dependent on Lalita, Devi not lower order.
- Talk about reality of Maya Shakti.
- Srividya Upasana not real Advaitin, believe in Jagat Satyatvam.
- Shankara Jagat not Satyam Shapta Maya, Shaiva Maya, Vaishnava Maya, all accept Bhagawan with creative power.
- Islam, Christianity, accept Bhagavans power.
- This power of Bhagawan is Satyam or Mithya.
- All Say real, Satyam except Advaitin, minority.
- Shaiva Maya, real, Vaishva Maya real.

Sureshvaracharya:

- Maya is Mithya, unreal.
- d) Iti Anatma Dharma eva Aha.

Verse 45:

इदं ज्ञानमहं ज्ञाता ज्ञेयमेतिदिति त्रयम्। योऽविकारो विजानाति परागेवास्य तत्तमः॥ ४५॥

idam jñānam aham jñātā jñeyam etad iti trayam yo 'vikāro vijānāti parāg evāsya tat tamaḥ

The darkness (i.e. ignorance) is but external to the immutable Self which reveals the three factors, viz. "This is cognition," "I am the cognizer," and "This is the cognized." [Chapter 4 – Verse 45]

a) Tatwa Tamaha:

This Tamas, Moola Avidya, Agyanam, Maya, Prakrti, Sushupti.

b) Asya Parag Eva:

- Is outside Parag Asya.
- Outside Chaitanyasya, Paramatma, not literally.
- Lord is all pervading.
- Outside means not intrinsic.
- Avidya, Maya is Mithya, unreal like Mirage water is outside sand, unreal.
- Paramatma is untouchable by Maya. Therefore Vedanta called Asparsha Yoga.
- May you become untouchable.
- Moksha means not being touched by all Vyavahara projected by Moola Avidya.

Gita:

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्शृण्वन्स्पृशञ्जिघ्नन् अश्चनन्गच्छन्स्वपञ्थसन् ॥ ५-८॥ naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan spṛśañ jighran
aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Aham Neiva Karoti.
- Moment I identify with mind which is projection of Moola Avidya, I become Vimudaha.
- Moola Avidya is Parag eva, outside, not intrinsic Dharma of Atma I, Paramatma.
- In Moola Avidya medium of Jagrat, Svapna, Sushupti, I get status of Sakshi.
- As Sakshi what do I witness?

c) Yaha Vijanati:

I witness Jnanata, Jnanam, Jneyam knower, knowledge, known.

Kaivalya Upanishad:

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत्। तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः॥ १८॥

trișu dhāmasu yadbhogyam bhoktā bhogaśca yadbhavet | tebhyo vilakṣaṇaḥ sākṣī cinmātro'ham sadāśivaḥ | | 18||

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms.. Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness. [Verse 18]

• Trishu Dama – 3 Avastas.

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Revision – Verse 45:

- Summarising teaching in Chapter 4.
- Moksha requires Internalisation of 2 facts :
 - I am Satyam, Jagat Adhishtanam Brahman.
 - Entire Jagat is my own Mithya projection.
- I am Jagat Adhishtanam, Satyam Brahma.
- Entire world is my own projection.
- I should wake up to my waker status to see Mithyatvam of Svapna.
- I have to wake up to my super waker status to see Mithyatvam of Jagat.
- Waking upto super status is possible only when I see universe as my own projection.
- Waking upto super status happens by shifting my perspective.
- In waking up from dream, it is an event when dream world disappears and I become waker.
- Happens in a dramatic way where dream world disappears.
- Waking to super waker status does not happen in similar Dramatic way.
- Waking world does not disappear, not mystic event.
- It is simple shift in mind set.
- Shift in mind set should happen in Jagrat Avasta.
- After shift in mind set, world will continue to appear the same.

- Awakening process is shifting mindset from waker to super waker status.
- Body, mind, family, experiences continue to be same.
- Change is shift in mindset based on Mahavakya Absorbtion.
- What shift do we accomplish?
- In Mahavakyam, Jivatma and Paramatma are equated.
- Shift in mind set means I should learn to think as Paramatma instead of continuing to think as Jiva and looking for merger during Videha Mukti.

Wrong thinking:

- I have to exhaust Prarabda and at time of Videha Mukti merge into Paramatma.
- Instead of thinking of future possibility of super merger into some Paramatma, should start thinking as Paramatma while living.
- Learn to change mind set and think as Paramatma is called Awakening.
- Switch over of mind set.
- Instead of thinking as Jivatma, learn to think as Paramatma.
- This is awakening from waker to super waker, Sakshi status.
- I, Paramatma have Moola Avidya, Maya defined in verse 43 quoting Upadesa Sahashri Chapter 17 Verse 26.

Upadesa Sahashri:

सुषुत्याख्यं तमोऽज्ञानं बीजं स्वप्नप्रबोधयोः । स्वात्मबोधप्रदग्धं स्याद्वीजं दग्धं यथाऽभवम् ॥ २६ ॥

What is called deep sleep. Darkness or ignorance is the seed of the waking and dream states. It gets perfectly burnt by the fire of self-knowledge, and it no more produces effects, like a burnt seed that does not germinate. [Chapter 17 - Verse 26]

- Moola Avidya is my Shakti.
- I am super waker Paramatma.
- With my Moola Avidya power, I create Jagrat Triputi and thereafter come to Jagrat Avastha.
- I descend down from super waker, Sakshi status to waker status.
- Take Avataram by Projecting Jagrat with Moola Avidya, Maya, Maha Nidra.
- Waking is Maha Nidra.
- Not Satisfied with Jagrat, with another power called Nidra, I create another Triputi called Svapna Triputi.

_			_
	For Jagrat	For Svapna	
	 Use Maha Nidra Shakti I enter Jagrat Whatever is projected by Maha Nidra is Mithya. Vyavaharika Mithya Triputi. 	 Use simple Nidra Shakti. I enter Svapna. What ever is projected by Nidra is Mithya. Pratibhasika Mithya Triputi. 	369
	,	,	

- Both are my own projections.
- Superwaker Sakshi projecting at 2 levels.
- After projecting, I don't remain aloof.
- I enter them as Sakshi.
- Sakshi is Paramatma.
- Assimilating and remembering this super waker Sakshi is Moksha.
- 2things to be remembered.
- I am Superwaker, not Vyavaharika or Pratibhasika Mithya.
- I am Paramartika Satyam, Jagrat and Svapna Sakshi is Mithya.
- One who remembers this is free all the time, Nitya Mukta.
- All 3 projections of Moola Avidya.
- Jnanata = Chidabasa Sahita Mind.
- Thought = Jnanam.
- Object = Jneyam.
- Moola Avidya Projection.

Gita:

प्रकृतेः क्रियमाणानि pr गुणेः कर्माणि सर्वद्याः । gu अहङ्कारविमूढात्मा ah कर्ताहमिति मन्यते ॥ ३-२७॥ ka

prakṛtēḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ| ahaṅkāravimūḍhātmā kartā'ham iti manyatē || 3-27 妈 All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

- Jnanata, Jnanam, Jneyam is Moola Avidya Projection.
- I can call it as my projection because Maya Shakti belongs to me, Pradhana, Prakrti, MahaNidra belongs to me.

Verse 45:

a) Tatu Tamaha:

Moola Avidya has subdivided into Triputi.

b) Parag Eva Asya Tamaha:

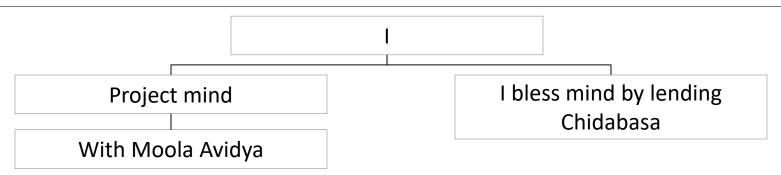
Moola Avidya outside superwaker is of lesser order of reality.

Paramarthikam Plane (Higher)	Vyavaharikam / Pratibasikam Plane (Lower)
- I, Brahman, Satyam.	- Moola Avidya
- Sat, Chit, Ananda	- Triputi – Waker
- Superwaker I	– Dreamer

- Where is superwaker available?
- Available in Jagrat.
- c) Tad Srishtva Tad Eva Anupravashitu

d) Avikari Vijanati:

- I Superwaker enter waker Jnanata but remain as changeless witness.
- I lend Chidabhasa to mind for the mind to become Chidabasa, Sahita Pramata.
- I Sakshi, project mind with the help of Moola Avidya then I bless the mind by lending Chidabasa.



With Chidabhasa mind becomes Pramata, Jnanata.

Question:

- If Mind is Moola Avidya projection, pot is also Moola Avidya projection, how in one it becomes Jnanata and pot becomes Jneyam.
- Why not other way around?
- Moola Avidya Parinama Antahkaranam.
- Moolavidya Parinama Ghataha.
- Why not reverse?

Answer:

• That is super wakers design, can't question.

Question:

Why can't Moola Avidya do the job of giving Chidabasa to mind?

Answer:

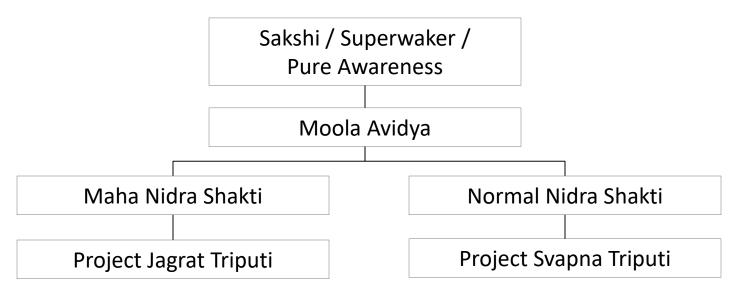
- Moola Avidya has all power to do everything.
- Moola Avidya does not have Sat Chit Ananda of its own.
- If it has, it well not require super waker and there will be Sakshi and Moola Avidya, Dvaitam.
- Entire teaching will be redundant.
- I am nonparticipant of Triputi, I am superwaker enjoyer.
- Moment I descend from I Sakshi super waker and become one of the members of Triputi, I am called Pramata, I have entered Δ format.
- Be Sakshi super waker, then you are in binary format.
- Even if you want to enter Pramata deliberately to enjoy emotions, Ananda always, is no good, good to have some emotions.

Example:

Payasam + Papadam! (Chinmayas Dish!)

Sakshi	Become Pramata
- Ananda	- Have 9 Rasas, emotions
- Bored	

- As long as I watch, 9 Rasas as Sakshi, no problem.
- Instead of being Sakshi super waker, I start identifying with Jnanata Pramata, become one of Triputi, I descend down.
- Enjoy being Jnanata, do it with awareness of superwaker.
- Enter and exit at will.
- This is Nididhyasanam.
- Learn to think as Sakshi rather than as Pramata.
- Sakshi Super waker with Moola Avidhya with Maha Nidra Shakti and Nidra Shakti.



- I am Nitya Mukta, Tamaha Parag Eva, Lower order of reality with Moola Avidya.
- Repetitions are my glories, I can enjoy.
- Who is tired of looking at Mirror? Looking at yourself, Chaitanya Svarupam.
- I am super waker. 3700

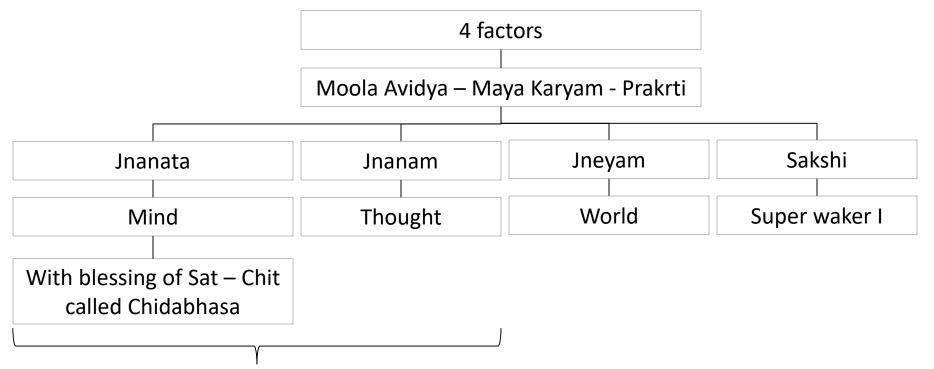
Verse 46 – Introduction:

यत एतदेवम् , अतस्तस्यैव बीजात्मनः तमसः, चित्तधर्म-विशिष्टस्य स्वकार्यद्वितीय-अभिसम्बन्धः। न त्वविकारिण आत्मन इत्याह दृष्टान्तेन।

yata etad evam atas tasyaiva bijātmanas tamasaś citta-dharma-viśiṣṭasya sva-kārya- dvitiyābhisaṃbandho na tv avikāriṇa ātmana ity āha dṛṣṭāntena

This being the case, it is only ignorance, qualified by the attributes of the mind that is related to duality, which is its projection, but not the immutable Self. And this idea is conveyed through an example. [Introduction – Chapter 4 – Verse 46]

Remember 4 factors in Jagrat.



In the sphere of Jagrat Avastha – 3 factors are Tamas Karyam

Sureshvaracharya uses Tamaha here for Moolavidya.

Gita:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९॥ yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī | yasyāṃ jāgrati bhūtāni sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Nisha = Moola Avidya Karyam, Mahanidra Tamaha, projection.
- I Sakshi alone lend "Sat chit" to Jnanata mind, Jnanam thought, (with Vritti Vyapti and Phala Vyapti).
- For Jneyam I lend Sat.
- I lender of Sat Chit for Pramata and Jnanam and lender of Sat to Jneyam am Sakshi, who am super waker.
- May you note this.

a) Yataha Etad Evam:

Because of all seen factors until now.

b) Tasya Eva Tamaha:

Same Tamaha called Moola Avidya – remember verse 43 – Chapter 13 – 26, where
 Moolavidya is introduced as Tamas by quoting Upadesa Sahashri.

"सुषुप्ताख्यं तमोऽज्ञानं बीजं स्वप्नप्रबोधयोः। आत्मबोधप्रदग्धं स्याद्-बीजं दग्धं यथाऽभवम्"॥ ४३॥

"suṣuptākhyaṃ tamo 'jñānaṃ bījaṃ svapna-prabodhayoḥ ātma-bodha-pradagdhaṃ syād bījaṃ dagdhaṃ yathā'bhavam"

"What is called sleep, or darkness, or ignorance, is the seed of the waking and dream states. When it is completely burnt by [the fire of] Self-knowledge, it is [no more potent], like a burnt seed." [Chapter 4 – Verse 43]

Upadesa Sahashri:

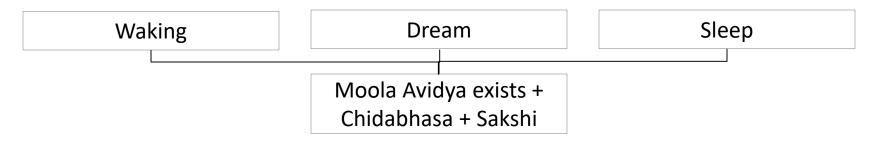
कृतकृत्यश्च सिद्धश्च योगी ब्राह्मण एव च । य एवं वेद तस्वार्थमन्यथा द्यात्महा भवेत् ॥ २६ ॥

He who thus know the reality of the self becomes successful in attaining the goal of his life and becomes perfect. He becomes a knower of Brahman and one with it. One Knowing the self otherwise may be said to commit suicide. [Chapter 13 – Verse 26]

- This is very important for Moola Avidya Siddhi.
- In Jagrat what it does?

c) Chitta Dharma Visishtasya:

Moola Avidya in Jagrat has modified in the form of Chitta – Jnanata – mind.

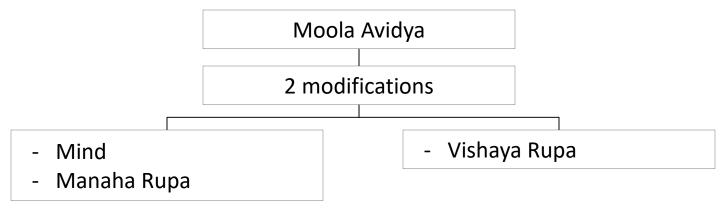


d) Chitta Dharma Visishta:

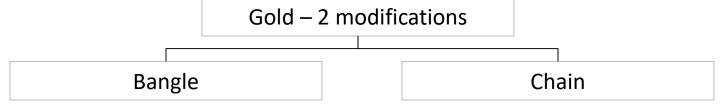
- Moola Avidya modifying in the form of mind.
- Moola Avidya Parinama Manaha.
- What is 2nd modification of Moolavidya?

e) Svakarya Dvitiya Vastu:

• It is another product, Vishaya Roopa Moola Avidya.



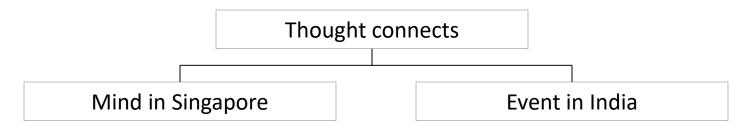
Example:



- Thereafter what Moola Avidya does?
- Starts connecting, interacting, what is connecting link?
- Vritti Rupa Moola Avidya
- Jnana Rupa Moola Avidya.
- Mind comes in contact with object outside only through thought.

Example:

- Even in India, bad news or good news, Jneyam is there.
- Mind here, Jnanata here.
- We don't react positively or negatively until news comes.
- News job is to create a thought in the mind.



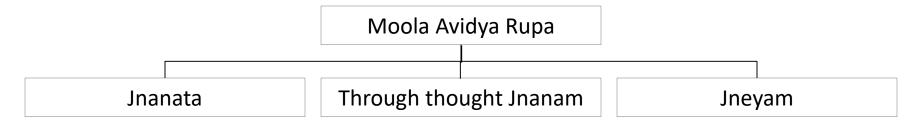
- Happy, unhappy interactions are also within Moola Avidya, Maya.
- You superwaker is not a participant in the interaction, in Jagrat, Svapna, Sushupti.

e) Sva Karya Dvitiya:

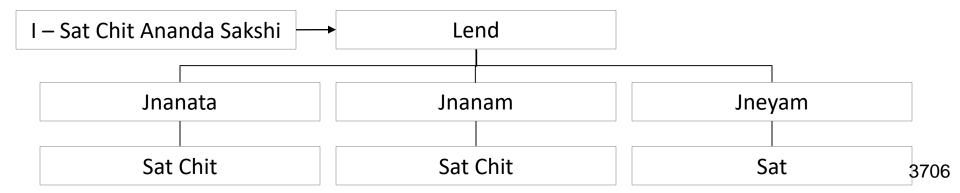
Jnanata mind and Jneya Vastu.

f) Abhisandhaya:

Connection, all interactions are between :



- Who am I? super waker
- Neither Jneyam or Jnanata.
- I am Sakshi.
- I don't participate in this interaction.
- Why should I be there?
- Even though I don't participate, my presence is important.
- By presence, don't participate, but I bless the interaction.
- By my mere presence, I give Sat Chit to Jnanata, and Jnanam, and Sat to Jneyam.



- This is not participation but is presence and blessing.
- I am present amidst Triputi, I bless Triputi, I don't participate in Triputi.
- Sunlight is present in the hall, blesses all, not Participant in transaction.
- Therefore Asangaha.
- Don't forget Abi Sambandaha.
- Connection only in Moola Avidya.

f) Na Vikarinaha Sakshinaha:

- Sambandaha does not belong to Atma, super waker, who is playing role of Sakshi.
- What is the nature of Sakshi?
- Even though it blesses Triputi, blessing is not action.
- Blessing verb does not involve thinking, planning, desiring, doing.
- Bless by mere presence.

Keno Upanishad:

केनेषितं प्रतित प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः। केनेषितां वाचिममां वदन्ति चक्षः श्रोत्रं क उ देवो युनक्ति॥१॥ Keneşitarin patati preşitarin manah kena prāṇah prathamah praiti yuktah keneşitārin vācamimārin vadanti cakṣuḥ śrotrarin ka u Devo yunakti

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [I-1] 3707

I am:

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः। चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति॥२॥

Śrotrasya Śrotram manaso mano yad vāco ha vācam sa u prāņasya prāņah cakṣuṣaś - cakṣur - atimucya dhīraḥ pretyā-smāllokād-amaṛtā bhavanti

Preceptor: It is the Ear of the Ear, the mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self of I-ness in these and rising above sense-life, the wise become Immortal. [I-2]

g) Not Manaha Di Jnanata but blessing Sakshi.

h) Natu Avikaricha Atmanaha :I am super waker.

- Dractice this Nidhidhyasanam
- Practice this Nidhidhyasanam.

i) Iti Aha:

Clarified by the author through an example as follows.

Verse 46:

रूपप्रकाशयोर्यद्वत् सङ्गतिविकियावतः। सुखदुःखादिसम्बन्धश्चित्तस्यैवं विकारिणः॥ ४६॥ rūpa-prakāśayor yad-vat saṃgatir vikriyāvataḥ sukha-duḥkhādi-saṃbandhaś cittasyaivaṃ vikāriṇaḥ

Just as color and light come into relation [with the visual sense] which is subject to change, even so pleasure and pain come into relation with the mind alone which is subject to change.

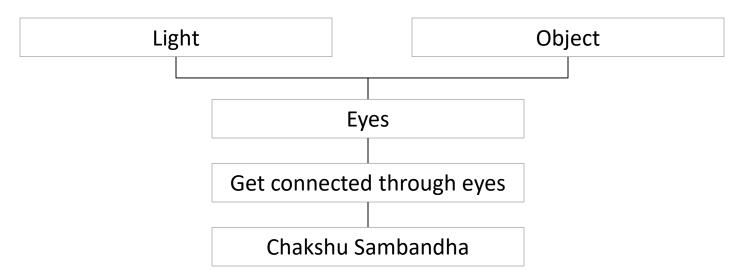
[Chapter 4 – Verse 46]

a) Rupam:

Object, Vishaya, tree, pot.

b) Prakasha:

Light of Surya, Chandra, Vidyut.



Eye alone designed to contact form, mind can't directly contact form.

Anvaya Vyatireka logic:

- With functioning eye only can have contact with form, colour.
- Without eyes, light and form have no contact with any other Indriyam.
- Rupa Prakasha pair has connection only with Chakshur Indriyam.

Rupam	Prakasha	Indriyam
Mula Avidya VikaraMaterial product	- Inert material	- Mula Avidya product

 Being Moola Avidya Vikara, Savikara Padartha, they alone participate in transaction and give experiences.

Jneyam	Jnanam	Jnanata
- Vishaya - Rupa	- Prakasha	- Like eyes - Mind

- Like Rupa and Prakasha have connection with eyes, objects and knowledge have connection with Jnanata, Pramata not Atma.
- Therefore mind alone is participant in transactions, Atma is never participant in any transaction.
- Sukha Dukha also belongs to only the mind not Atma.
- I am never miserable.
- Mind is alone miserable with worries.
- Worry belongs to Moola Avidya, Vikara Rupa Jnanata which is one of Triputi, gets connected to Jnanam and Jneyam.
- Every Vishaya gets connected to only one Indiryam is the rule we are observing.
- Indriyas and Vishayas are inert.

c) Rupa Prakasha Yoho:

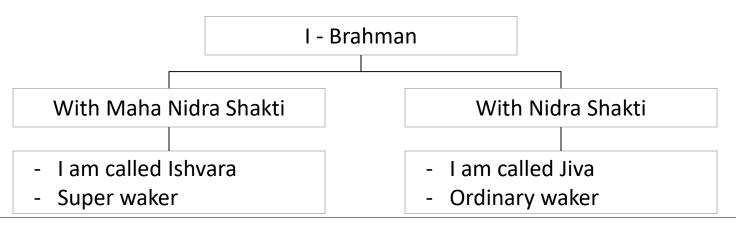
• For Rupa and Prakasha.

d) Vikriyavataha Chakshur Indriyam Sangatihi Bavati:

- All 3 are Moola Avidya Vikara.
- In the same way Sukham Dukham Sambandasya, Sukha Dukham belongs to Kshetram only, I am Sakshi Kshetrajnaha.
- All pleasures and pains belong to Savikara Pramata mind only, Jnanata, knower only, Chittasya Eva.
- What type of Chittam?

d) Vikari Moola Avidya Karya Buta Vikaribava Vatu:

- Who am I?
- I am super waker, Ishvara with Mahanidra Shakti.
- I project Jagrat Triputi with Maha Nidra Shakti and Svapna Triputi with Nidra Shakti.
- From my standpoint, without Maha Nidra or Nidra I am neither Ishvara or Jiva.



- With no Nidra or Maha Nidra I am neither Ishvara or Jiva, I am called Brahman.
- I Brahman alone put on Vesham of Jiva and Ishvara to have fun!

- As Jiva pray to God.
- As God bless Jiva Bakta blesser and blessed are Brahman.

Revision – Verse 46:

- Moola Avidya, Maya, Triputi.
- Pramata, Pramanam, Prameyam is product, Karyam of Moola Avidya.
- Pramata = Mind + Chidabasa.
- Pramanam = Mano Vritti.
- Prameya = Objects of the world.
- All 3 Savikaram.
- One Characteristic of Moola Avidya Karyam is all its products are inert, Jadam,
 Changing by Nature and Interconnected.
- Inert
- Sambanda Vandaha, Inert connected Brahman is available Amidst Triputi in form of changeless perceiver.

Pramata	Sakshi / Brahman
- Changing Perceiver of Prameya	- Changeless perceiver of the minds Vrittis.
- Has 3 Features	- Sakshi does not have 3 features
I) Avidya Karyam	I) Not Avidya Karyam
II) Changing perceiver	II) Changeless perceiver
III) Has Sambanda with Prameyam (Triputi)	III) No Sambanda, Asangaha

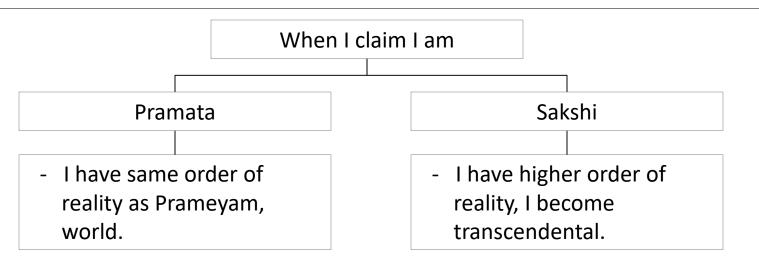
Corollary:

Pramata	Prameyam
 Mind Sattva Pradhana Sahita Manaha Avidya Karyatvam Sankaratvam Sambandatvam 	 Inert 5 element Tamas Pradhana Shares common 3 features also.

- Pramata, Prameyam, Pramanam enjoy same order of reality, Avidya Karyatvat, Maya Karyatvat.
- Sakshi does not have Avidya Karyatvam, Savikaratvam, Sambandatvam.

Corollary:

Because of Absence of 3 features in Sakshi, it is of a higher order of reality.



- To raise my order of reality only shift from Pramata to Sakshi.
- I have higher order of reality, world is superimposed upon me.
- I can't be frightened of the world.
- All part of sloka 46.
- If I don't have Sambanda with the world how come I feel I have Sambanda with the Pancha Anatma.
- I am frightened of world and always expecting Prarabda to hit me!
- I am not at all connected with the Triputi Jagat as Sakshi, nothing can touch me.
- Mind, Pramata has connection with the world because of 3 factors as matter, Prakrtiprinciple.
 - Avidya Karyatvat
 - Savikaratvat
 - Sambandatvat
- What is my Blunder?
- Connection of world with mind, I have thrown it upon myself Sakshi.
- Sakshi is always existing principle, Sat Chit Ananda, Asanga becomes Sanga, attached to the Pramata Triputi and Samsara starts.

Mind	Atma / Sakshi / Brahman
 Serves as Upadhi along with the world. Mind has Sambanda with the world, Avidya Maya Karyam. Prameya Sambanda belongs to mind only not to Sakshi. Mind comes and goes in Jagrat, Sushupti, and in different births. Mind and world belong to same order of reality, therefore have Sambanda. Avidya Karyatvat Mind alone has Prameya Sambanda. 	 Serves as Upahitam Pure Clear crystal. I transfer Sambanda to Sakshi because of ignorance of Atma. Once I transfer Prameya Sambanda, I am super Samsari. I retransfer Prameya Sambanda to the mind, I can remain relaxed. I Sakshi am not Avidya Karyam. I do not have same order of reality. I don't have Prameya Sambanda. I transfer minds Sambanda with world upon me, Sakshi. How to prove?

• In Sushupti Avasta, mind resolved I Sakshi continue to be there I don't feel any Prameya Sambanda.

Anvaya Vyatireka:

• Nonvariable variable analysis.

In Sushupti:

Mind Abava	Pramana Prameya Abhava
- In Jagrat, Mind Bave	- Pramana Prameya Sambanda Bavaha.

- Tasmat mind alone has Prameya Sambanda which I transfer to Sakshi.
- If I re-transfer, I am transcendental Sakshi.
- I have no Sambanda, Asangoham Asangoham, Satchit Ananda Svarupoham.

Shankara's - "Brahma Jnanavalli Mala":

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः । सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः॥२ asango'ham asango'ham asango'ham punah punah I saccidanandarupo'ham ahamevaham avyayah II 2 II

Unattached am I, unattached am I, ever free from attachment of any kind; I am of the nature of Existence-Consciousness-Bliss. I am the very Self, indestructible and ever unchanging. [Verse 2]

- Braheiva Aham Avyayayaha .
- This I can claim as Sakshi even when I am in Triputi, no need to go to sleep.
- When Triputi is Active, say:

Triputi is Avidya Karyam, Vyavaharika Satyam.

- I am not Avidya Karyam.
- I am Paramartika Satyam.

Gita:

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

mayā tatamidam sarvam jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāham tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृन्न च भूतस्थः ममात्मा भूतभावनः ॥ ९-५॥ na ca matsthāni bhūtāni paśya mē yōgamaiśvaram | bhūtabhṛnna ca bhūtasthō mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Sureshvaracharya is trying to put it in a different manner.
- a) Svaprakashayo Yadvatu Sangatahi Vikriya Vataha, Sukha Dukha Adhi Sambandaha Chittasya Evam Vikarinaha:
 - Just as forms which are Savikara are connected to Indriyam which is Savikara Avidya Karyam.

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- Similarly all Sukha Dukha which are Savikara, they belong to mind alone which is Savikara.
- Savikara Rupam and Savikara Chakshu have Sambanda.
- Savikara Dukham and Savikara mind have Sambanda.
- What is common?
- All Avidya Karyam, Savikaram, have Sambanda.
- Have same order of reality.
- Where am I?

Verse 47 – Introduction:

तदेतदन्वयन्यतिरेकाभ्यां दर्शीयष्यन्नाह । tad etad anvaya-vyatirekābhyām darśayişyann āha

With a view to convey the same idea by the reasoning of anvaya-vyatireka the following is said. [Introduction - Chapter 4 – Verse 47]

- I Sakshi have no connection with the world because I am Asangaha, higher order of reality.
- World = Avidya Karyam, lower order of reality.
- I have no connection.
- Mind alone has connection with world.
- Mind is Avidya Karyam, lower order of reality.
- Show by Anvaya Vyatireka.

a) Darsha Ishyam Aham:

With an intention to show this author clarifies.

Verse 47: (Important) Vyatireka - Variable

सम्प्रसादेऽविकारित्वाद् अस्तं याते विकारिणि । पश्यतो नात्मनः किञ्चिदु द्वितीयं स्पृशतेऽण्वपि ॥ ४७ ॥ saṃprasāde 'vikāritvād astaṃ yāte vikāriṇi paśyato nātmanaḥ kiṃcid dvitīyaṃ spṛśate 'ṇv api

When the mutable mind sets in the state of sleep, no second entity whatsoever touches at all the seeing Self, because the latter is immutable. [Chapter 4 – Verse 47] 3719

a) Samprasade:

• In Sushupti Avasta.

b) Dvi Karihi:

- Changing perceiver called Mind, Savikara Pramata.
- When mind which is changing perceiver, Astam, Tate is resolved in Sushupti.
- I the Sakshi mindless perceiver continue to be there.

Jagrat + Svapna	Sushupti
Mindful perceiver	Mindless perceiver

c) Dvitiyam Kinchit Anu Api Na Sprishate:

- I don't contact with any second object in creation.
- Body Sambanda Snapped, family, office, Sambanda Snapped.
- Anu even a wee-bit is not there.
- Second Vastu Prameya Prapancha I don't touch.

d) Atmanaha Pashyati Api:

• Even when I continue to be a changeless perceiver of Sushupti Avasta, Blankness of Sushupti.

e) Atmanaha Sataha Api:

Even when I continue to be changeless perceiver, I don't connect with the world.

f) Samprasada:

- Sushupti Avasta.
- Everything has quietened during Sushupti.
- Mind resolved at that time.

g) Vikaritva Dastam Yate:

- I Sakshi have no connection with the world.
- I should have felt wife, children but don't feel connection.

Verse 48 – Introduction : Anvaya - Nonvariable

सोऽयं कूटस्थ-ज्ञानमूर्तिरात्मा।

so 'yam kūṭastha-jñāna-mūrtir ātmā

This Self is of the nature of immutable consciousness. [Introduction – Chapter 4 – Verse 48]

a) Saha Ayam:

That same Sakshi I obtaining in Sushupti Avasta now is in Jagrat Avasta.

b) Saha:

- That changeless Sambanda Rahita is Ayam This Sakshi in Jagrat.
- Same Sakshi in Jagrat Avasta and Svapna Avasta also, separate, Asanga entity, untouched by the 3 states, Asparsha Yoga.
- In Jagrat, what is my nature?

Sushupti	Jagrat	Svapna
- I am changeless Sakshi.	- I am Changeless Sakshi	- I am Changeless Sakshi.

Problem:

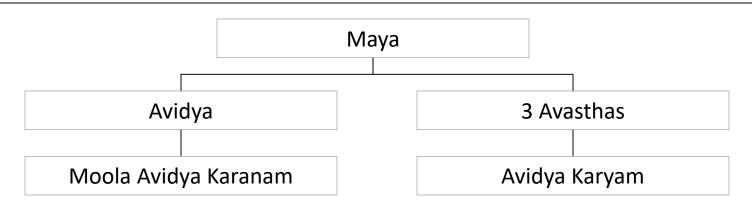
- I am not alert in Jagrat.
- Why alertness goes?
- Mind comes in between, mind is Samsara Pramata, Avidya Karya Rupa Pramata.

- Avidya = Beejatma.
- In Verse 46 Introduction, one of the names of Avidya is Beejatma others are Prakrti, Maya, Avyakta.

यत एतदेवम् , अतस्तस्यैव बीजात्मनः तमसः, चित्तधर्म-विशिष्टस्य स्वकार्यद्वितीय-अभिसम्बन्धः। न त्वविकारिण आत्मन इत्याह दृष्टान्तेन।

yata etad evam atas tasyaiva bijātmanas tamasaś citta-dharma-viśiṣṭasya sva-kārya- dvitīyābhisaṃbandho na tv avikāriṇa ātmana ity āha dṛṣṭāntena

This being the case, it is only ignorance, qualified by the attributes of the mind that is related to duality, which is its projection, but not the immutable Self. And this idea is conveyed through an example. [Introduction – Chapter 4 – Verse 46]



- Vyavaharika mind has come.
- Vikshepa Shakti of Moola Avidya produces mind, throws out mind in Jagrat.
- When mind comes, mind gets connected with the world.
- Instead of saying mind is connected to world, I commit a blunder.

- From Paramartika level, Sakshi, I descend down, which is an Avataram.
- Bhagavan Avatara remembers I am Sakshi, have pure existence, without world.
- We forget we are Sakshi.
- I claim I am Pramata identified with mind, mind has natural Sambanda with Prameyam, Sukha Dukha Sambanda.
- Instead of saying mind is Dukhi, I say I am Dukhi.
- I want to continue mind and also want freedom from Dukham, want Dukha Nivritti.
- Mind is Pramata, experiencer of the outside world, Avidya Karyam and Savikaram.
- This mind will have Sambanda with Prameyam.
- When there is Sambanda between Pramata and Prameyam, when I read newspaper, tragedy will cause Dukham.
- Can't sing: Taittriya Upanishad

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । सिवा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २॥

tasyaisa eva sarira atma, yah purvasya,
tasmadva etasmadvijnanamyat,
anyo'ntara atmanandamayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam,
anvayam purusavidhah, tasya priyameva sirah,
modo daksinah paksah, pramoda uttarah paksah,
ananda atma, brahma puccham pratistha,
tadapyesa sloko bhavati II 2 II

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II - V - 2]

- Mind at that time can't have Priya, Moda, Pramoda, Vrittis.
- Mind will have to go through the event.
- Jnani has sensitive mind.
- Mind will have Sukha Dukha which Jnani will go through.
- If you want Dukha Nivritti, climb to higher level of Sakshi.
- Mind will have ups and downs, reflected Ananda now and then when situations are
- Mind will never have Pratibimba Ananda all the time.

As Sakshi, I am Dukha Rahitaha, Ananda Svarupa.

- Design of Vyavaharika world.
- Pratibimba Ananda will come and go, nature of Prakrti.

Gita:

ideal.

जावः मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्या तांस्तितिक्षस्व भारत ॥ २-१४॥

mātrāsparšāstu kauntēya śītōṣṇasukhaduḥkhadāḥ | āgamāpāyinō'nityāh tāṃstitikṣasva bhārata || 2.14

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The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- Even Jnanis mind will go through pain from external world.
- Contacting world will have different Vrittis.
- Life is experiencing different Vrittis in the mind by contacting the world of 5 sense objects and wading through because of Prarabda Karmas.
- This is Vyavaharika Vision of Jnani.
- Paramartika vision, I am eternal Atma, untouched by any Vritti or Karma.
- If mind should not contact world, mind should permanently sit in Nirvikalpa Samadhi.
- Prarabda will not allow one to sit permanently in Samadhi.
- Prarabda Janmantaro Saya Jeeva Svarupdaya.
- In Vyavahara accept Sukha Dukha.
- In Paramartika, claim Bimba Ananda which is Moksha.

a) Kutasta Jnana Murti:

- Murti means Svarupa.
- I am changeless (Kutasta) perceiver (Jnana Murti) Atma even in Jagrat Avasta, but in Jagrat I forget it.

Verse 48:

यथा प्राज्ञे तथेवायं स्वप्नजागरितान्तयोः। पश्यन्नप्यविकारित्वाद् द्वितीयं नैव पश्यति॥ ४८॥

yathā prājñe tathaivāyam svapna-jāgaritāntayoḥ paśyann apy avikāritvād dvitīyam naiva paśyati

As in the case of sleep, so also in the states of dream and waking, the Self, though seeing, never sees a second entity because it is immutable. [Chapter 4 – Verse 48]

- As in sleep, Sakshi sees no other, in reality (sees means not connected)
- Truth we see in Sushupti Avastha that I don't have any Sambanda with Prameyam is true in Jagrat Avastha also.

a) Yatha Pragnya:

Just as in the case of Prajnya, Sushupti Avastha.

b) Tatha Eva:

Same is true.

c) Ayam Atma Brahman:

• I am Brahman.

d) Svapna Jagarita Avastayo:

- In Svapna and Jagrat also.
- Even though I am Sakshi of Prameya Prapancha in Jagrat, I become Sakshi not directly but through mind Pramata.

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Example: Day time

Surya Bhagavan is revealing earth.

Pournami Night:

Surya Bhagavan reveals earth through the moon.

e) Pashyan Api:

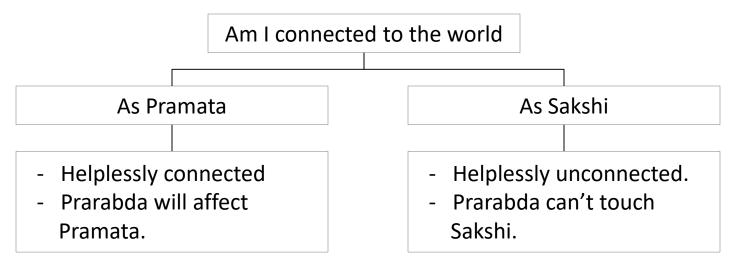
- In Jagrat through the mind, I am Changeless perceiver of the world.
- Mind is changing perceiver of the world.
- Even when I am perceiving the world, I have no Sambanda with the world.
- Looking at world, say this.

f) Pashyan Api Dvitiyam Neiva Pashyati:

- I am not seeing the world means I am not connected to the world. Why?
- I am higher order of reality as changeless perceiver and world is changing.
- World being Avidya Karyam Adhyastham, world is Vyavaharika.
- As changeless perceiver of the world, I am not connected.
- If I am changing perceiver, I become the mind.
- Then I am connected with the world and I have started reacting.
- When I perceive the world, I have 2 channels.

Changing Mind Changeless - Pramata - Pramata changing perceiver always connected to world. - Sakshi - As changeless perceiver, I, Sakshi am never connected to the world, Ananda Svarupa.

Divitiyam Neiva Pashyati, Sprishate (in verse 47)



I am in a Room

- Prarabda courier knocks door.
- Asks who are you.
- Give them visiting card of Pramata, Ahamkara.
- Prarabda steps in to deliver Sukham and Dukham.

- Courier knocks
- Give them Sakshi card
- Prarabda can't touch me.

Jnani	Ajnani
 Prarabda will affect Pramata not Sakshi. Jnani knows how to claim Sakshi. 	 Prarabda will affect Pramata and not Sakshi. Ajnani does not know how to claim Sakshi. Therefore disturbed.

g) Neiva Pashyan:

- Why?
- Avikaryatvat I am changeless Sakshi, enjoying 5 features.

Sakshi	Pramata
- Adrishyatvam	- Drishyatvam
- Abautikatvam	- Bautikatvam
- Agunatvam	- Sagunatvam
- Avikaritvam	- Savikaritvam
- Anagama Pahitvam	- Agama Pahitvam

Verse 49:

एवं ज्ञानवतो नास्ति ममाहं-मतिसंश्रयः। भास्वत्प्रदीपहस्तस्य ह्यन्धकार इवाग्रतः॥ ४९॥ evam jñānavato nāsti mamāham-mati-samśrayah bhāsvat-pradīpa-hastasya hy andhakāra ivāgratah

For one who has the knowledge [of the Self] thus, there is no sense of "I" and "mind", in the same way as there is no darkness in front for one who is carrying a lighted lamp in his hand. [Chapter 4 – Verse 49]

- Whole Moksha is attaining clarity w.r.t. Pramata and Sakshi.
- This message I grasp, mission accomplished.
- This message I miss, mission struggle continues.

a) Evam Jnanatha:

- One who has the knowledge clearly.
- I am the Sakshi not Pramata.
- Pramata is Avidya Karyam.
- Mithya Vesham I, Brahman, put on and off.
- Why emphasise Avidya Karyam.
- What is Moola Karyam is Mithya.
- Pramata is Mithya, Vesham required for all Vyavahara.
- Even to claim I am free, I need a Vesham.

- Only with Vesham, I can say, I am Nitya Muktaha.
- I have Pramata as Mithya Vesham, Maya Manusha Vesham.
- Moment I have clarity, what is the Prayojanam?

b) Mama Aham Iti Samshraya Nasti:

Ahamkara and Mamakara will be falsified.

Ahamkara:

- I belong to these people.
- They will control me.

Mamakara:

- They belong to me.
- I will struggle to control them.
- I belong to them, I am controlled.
- When they don't live as I want, (expectation).
- Silkworm produces silk thread and gets trapped.
- Jiva has expectations from wife, children... and trapped.
- I weare expectations and suffer in boiling cauldron of Samsara.
- All because I have come drown from Sakshi to Pramata.
- Going down not harmful, as long as I remember it is a drama.
- Moment I forget, life full of problems.

One who has falsified Pramata.

- d) Aham Mati Nasti Samshriyaha:
 - Mati = Bavam, Ahamkara Abhimana, falsified.

Like what:

c) Evam Jnanam Vataha:

- e) Bhasvat Pradipitaha Hastasya :
 - Suppose person holds bright light Pradeepa in hand.

Bhasvat = Lamp.

सन्तष्टः सततं योगी

- Hastaha = In the hand.
- Person moves forward wherever he moves darkness will be absent.
- f) Andhakara = Ahamkara + Mamakara
 - Person with lamp in hand.
- g) Agrahata Andhakaryasya Eva :No darkness in front of him, around him goes.
 - Yatra Yatra Jnana Tatra Tatra Mukti.

Gita:

यतातमा दृढनिश्चयः। मय्यर्पितमनोबुद्धिः यो मद्भक्तः स मे प्रियः॥ १२.१४॥

```
santuṣṭaḥ satataṁ yōgī
yatātmā dṛḍhaniścayaḥ |
mayyarpitamanōbuddhih
yō madbhaktaḥ sa mē priyaḥ || 12.14
```

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to me, he, My devotee, is dear to me. [Chapter 12 - Verse 14]

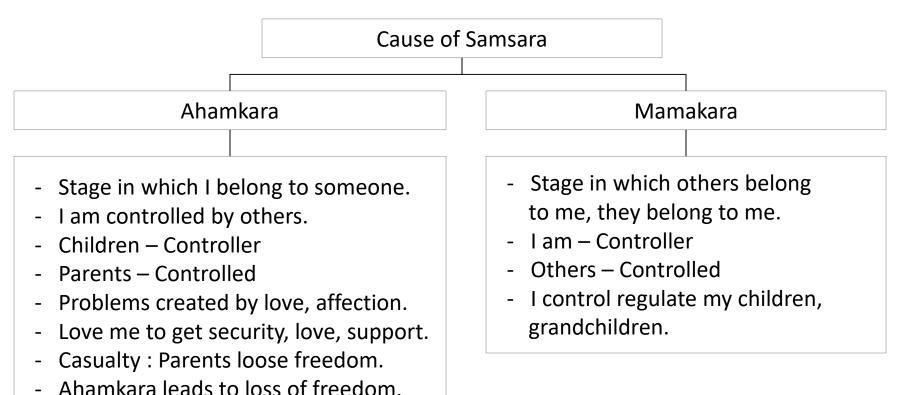
Mayi Arpita = Sakshi Arpita Mano Buddhi.

Revision – Verse 49:

How Jnani becomes free from Samsara?

Mechanism:

Any Samsara is caused by Ahamkara and Mamakara.



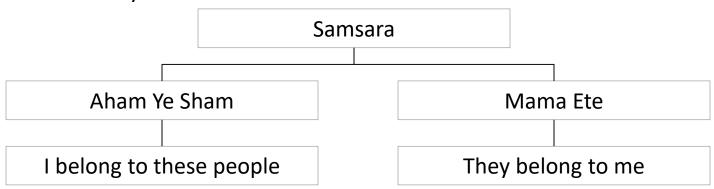
- Both these states disturb me emotionally.
- I want to regulate something or my life is being controlled by something.

Ahamkara	Mamakara
As controlled	As controller

- In 2 ways, Samsara will be there.
- Ahamkara and Mamakara can't be avoided as long as there is Dvaitam.
- Yatra Yatra Dvaitam, Tatra Tatra Ahamkara, Mamakara Bavaha.

Gita – Chapter 1:

Summarised by Shankara in one sentence.



- Revealed by Arjuna by one expression "Svajanam".
- Sva = Aham Mama Abhimana



If Samsara should go;



That is what knows when person becomes Advitiya Kutasta Atma Aham Asmi.

Verse 48 – 2nd Line :

- Dvitiyam Neiva Pashyati.
- He does not have 2nd thing, Triputi inform of Pramata, Pramanam Prameyam.

Moola Avidya Karyam

- All 3 are Moola Avidya Karyam.
- Pramata = Mind
- Pramanam = Mano Vritti
- Prameyam = Bahya Prapancha
- Triputi is Moola Avidya Karyam, Mithya, as good as non-existent.
- Dvitiyasya Abava.

Isavasya Upanishad:

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति। सर्वभूतेषु चात्मानं ततो न विजुगुप्सते।।६।।

Yastu sarvāṇi bhūtāni ātmanye-vānupaśyati, sarva-bhūteṣu cātmānaṁ tato na viju-gupsate. (6)

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

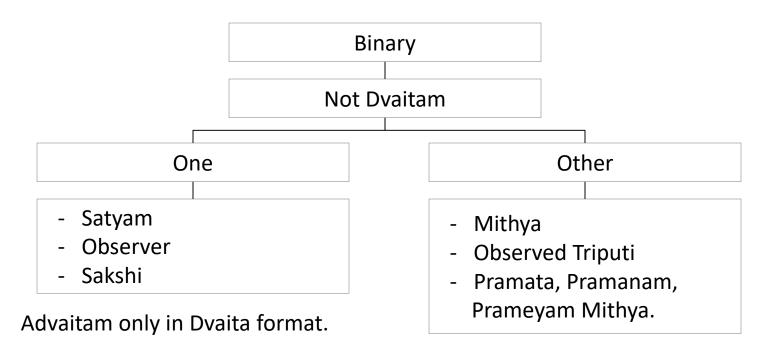
स पर्यगाच्छुक्रमकायमव्रणम् अस्नाविरगं शुद्धमपापविद्धम्। कविर्मनीषी परिभूः स्वयम्भूः याथातथ्यतः अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः।।८।। Sa paryagāc-chukram-akāyam-avraṇam asnā-viragm śuddham-apāpa-viddham, kavir-manīṣī paribhūḥ svayam-bhūḥ yāthā-tathyataḥ arthān-vyadadhāc-chāśva-tībhyaḥ samābhyaḥ (8)

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

Dvitasya Abavate, Aham Mati Samshraya Nasti:

- Samsara Nasti.
- If 2nd thing is not there, why do you call it binary format not unitary format?

Binary	Unitary
Two	One



• Example:

Person with torchlight or lamp in hand will not have Darkness.

• Jnani – established in Advaita Jnanam will not have Ahamkara, Mamakara Andhakara, Darkness in Jagrat and Svapna.

Gita: Chapter 12

अहेष्टा सर्वभूतानां

मैत्रः करुण एव च।

निर्ममो निरहङ्कारः

समदुःखसुखः क्षमी॥ १२.१३॥ advēṣṭā sarvabhūtānāṃ
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13] 3739

Verse 50 – Introduction & Verse 50:

तत्र दृष्टान्तः।

आ प्रबोधाद्यथाऽसिद्धिः द्वैतादन्यस्य वस्तुनः। बोधादेवमसिद्धत्वं बुद्धचादेः प्रत्यगात्मनः॥ ५०॥ tatra drstāntah

ā prabodhād yathā 'siddhir' dvaitād anyasya vastunaḥ bodhād evam asiddhatvaṃ buddhy-ādeḥ pratyagātmanaḥ

Here is an example. [Introduction]

Just as before enlightenment the Self which is different from [the world of] duality is not known, even so after enlightenment of the Self intellect, etc. are not known. [Chapter 4 – Verse 50]

Introduction:

Tatra Drishtantaha:

• With respect to that Advaita Siddihi there is following example.

Verse 50:

Teaching:

- After Jnanam Dvaitam can't exist.
- It does not mean that Jnani doesn't see the students or the world.
- It means there is no Satya Dvaitam, real Dvaitam, there is experienced Dvaitam which is Mithya, as good as nonexistent.

Sureshvaracharya Says:

Before After

- There is no Advaitam before Jnanam.
- Only Dvaitam exists.
- Ajnana Kale Jnana Kale

a) Yatha Jnanat Purvam Advaitam Nasti, Thatha Jnanat Anantaram Dvaitam Nasti:

Gita: Chapter 2

या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९॥ yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī | yasyāṃ jāgrati bhūtāni sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

• At time of Karma Yoga, Upasana Yoga, when Veda introduces Brahman, it is taken as one of things in creation, one of the entities in Dvaita Prapancha. 3741

- That Brahman is Nityam, Nirvikara, Niranjana.
- I want to gain knowledge and join that Brahman.
- We think of Brahman as one of the entities in creation.
- Once I know Brahman, there is no question of joining Brahman.
- Who is to join whom.
- There is only one Brahman which is myself.
- No Brahman other than me Brahman.

Brihadaranyaka Upanishad:

यत्र हि हैतमिष भवति तद्तर इतरं पश्यति, तद्तिर इतरंजिव्रति, तद्तिर इतरं रसयते, तद्तिर इतरमभिषद्ति, तद्तिर इतरं श्रणोति, तद्तिर इतरं मनुते, तद्तिर इतरं स्पृशति, तद्तिर इतरं विज्ञानाति; यत्र त्वस्य सर्वमात्मेवाभृत्, तत्केन कं पश्येत्, तत्केन कं जिव्रेत्, तत्केन कं रसयत्, तत्केन कं पश्येत्, तत्केन कं श्रणुयात्, तत्केन कं मन्वीत, तत्केन कं स्पृशेत्, तत्केन कं विज्ञानीयात्? येनेदं सर्वं विज्ञानाति तं केन विज्ञानीयात्? स पष नेति नेत्यातमा, अगृह्यो न हि गृह्यते, अशीयों न हि शीयते, असङ्गो न हि सज्जते, असितो न व्यथते, न रिष्यति; विज्ञातारमरे केन विज्ञानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एताषदरे खल्वमृतत्विमिति होषत्वा याश्रवल्क्यो विज्ञहार ॥१५॥

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati, taditara itaram śṛṇoti, taditara itaram manute, taditara itaram spṛśati, taditara itaram vijānāti; yatra tvasya sarvamātmaivābhūt, tatkena kam paśyet, tatkena kam jighret, tatkena kam rasayet, tatkena kamabhivadet, tatkena kam śṛṇuyāt, tatkena kam manvīta tatkena kam spṛśet, tatkena kam vijānīyāt? yenedam sarvam vijānāti tam kena vijānīyāt? sa eṣa neti netyātmā, agṛhyo na hi gṛhyate, aśīryo na hi śīryate, asaṅgo na hi sajyate, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra | | 15 | |

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much ideed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

- Dvaita Kale, Advaitam Nasti
- Advaita Kale, Dvaitam Nasti.
- Until awakening takes place, Dvaitat Asiddinaha Vastu Siddhi.
- There is no Advaitam, it is not established.
- Yatha Asiddihi.
- What type of Advaitam not established?

b) Dvaitam Anyasya:

- No Dvaitam other than Advaitam exists for Jnani.
- For Ajnani only Dvaitam in the form of Saguna Jiva, Saguna Jagat or Saguna Ishvara exists.

- Accepts only existence of Pratyaksha Aparoksha Jiva, Paroksha Jagat and some Paroksha Ishvara.
- Other than 3 can't appreciate Nirguna Advaita Brahman.
- Accommodates Brahman within the world.
- No Advitiyam Brahma, until knowledge arises, person is in Ajnanana Kale.

Brihadaranyaka Upanishad:

Yatra hi Dvaitam iva Bavati... Atra Itara Pashyati

Atra Itara Srunoti

Atra Itara Abhivadati

Yatra Dvaita Iva Bavati

Yatra Sarva Atma Iva Abut

Tatra Kena Kam Pashyet... [IV – V – 15]

This is Drishtantanta.

c) Darshtanta – Bodhat:

• In the same way, after knowledge properly arises with revised self conclusion, must revised format change.

Revised self conclusion:

I am not Pramata mind but Sakshi.

Revised format:

- I Sakshi alone am Satyam.
- World is Adhyastham in me because of Maya.

d) Bodha Anantaram Pratyag Atma Bodhat:

• After knowledge of Adhishtana Sakshi,

e) Asiddatvat:

There is no 2nd thing in the form of Triputi or Dvaitam.

Sad Darshanam:

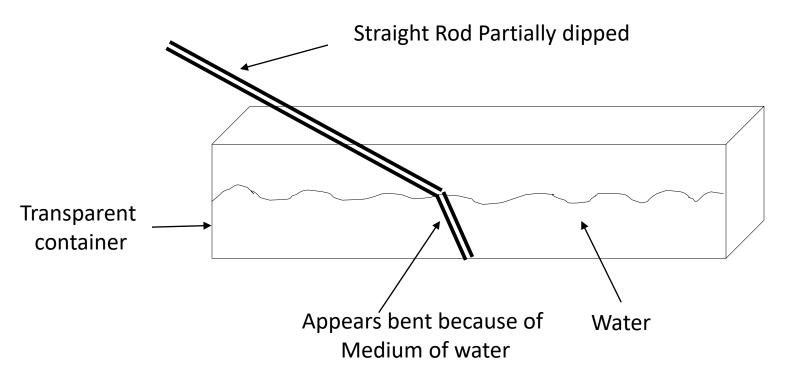
द्वन्द्वानि सर्वाण्यखिलास्त्रिपुट्यः किञ्चित्समाश्रित्य विभाति वस्तु। तन्मार्गणे स्याद्गलितं समस्तं न पश्यतां सच्चलनं कदापि ॥११॥ dvandvani sarvanyakhilastriputyah kinchitsamashritya vibhanti vastu | tanmargane syadgalitam samastam na pashyatam sachchalanam kadapi || 11 ||

All the pairs of opposites such as heat and cold, pain and pleasure, success and failure, and the phenomenon called experience, consisting of the Experiencer, the process of experiencing and the thing experienced, depend for their expression upon some higher factor or principle. When you make a search of That (non-moving substratum) all the dualities and the trinities will disappear. Those who have experienced the Pure Being will have no movement or wavering of the mind. [Verse 11]

• All Dvaita Triputi, Adhi, Pramata, Prameyam, Pramanam, all 3 gone, won't disappear experientially but loose reality.

Example:

• Straight rod partially dipped in water.



- Partially dipped straight rod appears crooked, bent.
- Principle of physics, under water rod appears as though bent.
- Even after knowledge of straight rod, appearance of crookedness continues.
- Similarly because of Maya medium of Jagrat, Svapna, Sushupti, Jiva, Jagat Ishvara (Crooked) Triputi appears like Vakra Danda.
- In Advaita Adhishtana Jnanam they are resolved.

f) Pratyag Atmana Bodat Asiddatvam:

Dvaita Prapancha is falsified.

- Mahavakyam only reveals a fact of Adhishtana Advaita Atma Brahman, in which Pramata, Triputi resolves.
 - After Jnanam, Triputi appearance will continue.
- I know:

Mundak Upanishad:

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II - II - 11]

Gita:

ब्रह्मार्पणं ब्रह्म हविः र्ब्रह्माय्यो ब्रह्मणा हुतम् । ब्रह्मेव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥ brahmārpaṇaṁ brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Sarvam Brahma Maya Jagat Tad Brahma Aham Asmi.
- This Jnanam will be there intellectually, Dvaitam will be falsified.

स एष विद्वान् हानोपादन-शून्यम् आत्मानम्

Verse 51 – Introduction:

आत्मनि पश्यन्। This man of enlightenment, seeing within himself the Self, not subject to acceptance or

ātmani paśyan

sa eşa vidvān hānopādāna-śūnyam ātmānam

rejection, [conducts himself as follows]. [Introduction – Chapter 4 – Verse 51] In this manner.

- a) Saha Eshaha Vidwan:
 - This wise man recognizes intellectually Advaita Atma.
- b) Atmani:
- In himself. c) Atman Pashyet:

 - Recognises his Atma.

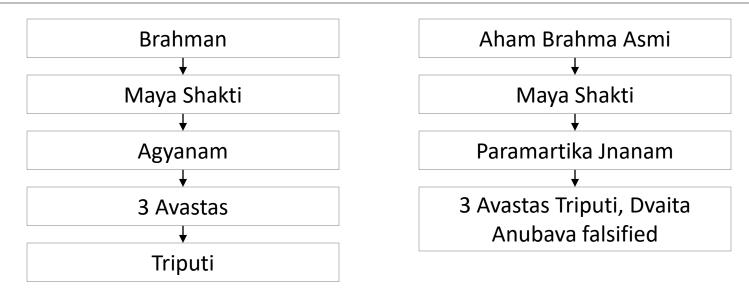
Gita: यत्रोपरमते चित्तं yatroparamate cittam

निरुद्धं योगसेवया । यत्र चैवात्मनात्मानं

niruddham yogasevaya | yatra caiva'tmanātmānam paśyannātmani tuşyati | 6-20 | |

पश्यन्नात्मनि तुष्यति ॥ ६-२०॥ When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his own Self; [Chapter 6 – Verse 20] 3748

- Atmani Atmanam Pashyet.
- Being aware of Advaita Atma intellectually.
- Intellectually recognizes Advaita Atma through Mahavakya Jnanam.
- Experience of Atma not possible because Triputi is not there in Atma.
- Any experience requires Triputi experientially, Advaitam not possible.
- Intellectually, cognizes Advaitam, understands Advaitam principle.
- Dvaita Anubava continues parallelly with Advaita Atma Jnanam.
- In and thru Advaita Anubava caused by Maya Shakti of Brahman, he remains in Advaitam caused by Mahavakya Jnanam.



b) Jnanaya Kritva Jnanamaye:

• In and thru Dvaita experience, caused by Maya, be established in Advaita Jnanam caused by Shastram.

3749

- Don't talk of Advaita Anubhava.
- Anubhava = Experience = Duality.
- Advaita Anubava = Advaita Aparoksha Jnanam.
- Intellectual, cognitive Jnanam.
- Coming and going is not Advaitam.
- Inspite of Dvaitam, I am in Advaitam all the time.
- Pashyan, Srnvan, Jigran, Vidwan understands clearly.

Gita:

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्चञ्श्रण्वन्स्पृशञ्जिघ्रन् अश्चनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८॥ naiva kiñcitkarōmīti yuktō manyēta tattvavit | paśyañ śṛṇvan spṛśañ jighran aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

c) In Advaita Atma, Hana Upadana Shunyam:

- Transcends all transactions.
- All worldly transactions, Hana Upadanam.
- Hanam = Dropping, giving up
- Upadanam = Taking.
- We use Jnana Indriyas to take Jnanam, Karma Indriyas to dropping actions.

- Take object, drop objects, use Karma Indriyas.
- Trans transactional, supra transactional, "Avyavaharyam" in Mandukya 7th Mantra.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥ Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

d) Avyavaharyam Atmanam Pashyet:

How he recognizes?

Says:

- I am free from all transactions even while he is involved in all transactions.
- It is not he is free only in Samadhi or Turiya Avasta, Nirvikalpaka Avasta.
- We are not interested in Turiya Avasta.
- Avyavaharyam is not temporary Advaitam Ananda in Samadhi or sleep.
- It is Another form of Samsara.
- In worldly Vyavahara, Ananda goes.
- We are interested in permanent Advaitam even when all transactions are going on. 3750

Gita:

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। परुयञ्श्रण्वन्स्पृशञ्जिघ्रन् अञ्चल्यच्छन्स्वपञ्धसन् ॥ ५-८॥ naiva kiñcitkarōmīti vuktō manyēta tattvavit | paśyañ śrnvan sprśañ jighran aśnań gacchan svapan śvasan | | 5-8 | |

I do nothing at all, thus would the harmonised knower of Truth think — seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Not Nirvikalpaka, Absence of Vikalpa, but inspite of Vikalpa.
- In Trupti, saying no Triputi is Advaitam.

Advaitam, not absence of Dvaitam but inspite of Dvaitam.

- See Dvaitam and say no to Dvaitam, that is called Jnanam.
- This is said in verse 51.

Verse 51: Very Important Sloka

सर्वमेवानुजानाति सर्वमेव निषेधति। भेदात्मलाभोऽनुज्ञा स्यात् निषेधोऽतत्-स्वभावतः॥ ५१॥ sarvam evānujānāti sarvam eva niședhati bhedātma-lābho 'nujñā syān nişedho 'tat-svabhāvataḥ

This man of enlightenment] accepts everything and rejects everything. Acceptance is admission of the world of duality [from the empirical standpoint] and rejection is [its denial] on account of its not being real. [Chapter 4 – Verse 51] 3752

- In the case of Advaita Jnani, Savikalpa Triputi and Nirvikalpa Atma coexists.
- Savikalpaka Dvaitam is Mithya, experientially available all the time.
- Mithya experience available all the time.
- Savikalpa Triputi continues but is Mithya, as good as not there.
- Mirage water experienced, but factually not there.
- What was, is, will be there always.
- Example : Straight rod.
- Even when it appears Vakra Danda, it is Rajju, straight, Danda only.
- Similarly, when I experience Dvaitam, Dvaitam being Mithya, it is as good as not there.
- Vikalpas are absent, factually experientially present.
- Therefore I am Nirvikalpa.
- Vikalpa = Triputi Pramata mind
 - Prameyam World.
 - Pramanam instruments.
- Vikalpas are experientially present.
- Danda straight in the water, outside water.
- I am Nirvikalpa in 3 states, all the time.

Yoga	Vedanta
- I am Nirvikalpa only in Samadhi Avasta.	 I am Nirvikalpa in Jagrat, Svapna, Sushupti, Samadhi (when I suspend all the thoughts). To become Nirvikalpa, need not go to a state.

- To become Nirvikalpa, I need only knowledge, I am all the time Nirvikalpa.
- To know Nirvikalpa, all the time, I can use only Jagrat Avasta.
- In Nirvikalpa Avasta I don't know I am Nitya Nirvikalpa because knowledge requires
 Triputi.
- Triputi available only in Jagrat.
- Using Shastra Pramanam, I should know.
- Through Vikalpa, I should know I am Nitya Nirvikalpa.
- After knowing that, Jnani makes a Paradoxial statement.

Gita:

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

mayā tatamidam sarvam jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāham tēṣvavasthitaḥ || 9-4 || All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पञ्च मे योगमैश्वरम् । भूतभृन्न च भूतस्थः ममात्मा भूतभावनः ॥ ९-५॥

na ca matsthāni bhūtāni paśya mē yōgamaiśvaram | bhūtabhṛnna ca bhūtasthō mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Mastani Sarvabutani	Nachamastani Butani
 Dvaita Prapancha is in me all the time because for its existence it requires me, Advaita Kutasta Atma. Dream requires support of waker. Dvaita Prapancha requires support of me Nirguna Atma. I lend existence to Dvaita Prapancha. Therefore, entire Dvaita Prapancha is in me. All is in me all the time. 	 There is no Dvaita Prapancha in me at any time. It was there, now not there understandable. Jnani sees Mithyatvam of Dvaita Prapancha clearly. Factually not there at any time. Paramartikaly not there in me at any time.

Mastani Sarvabutani	Nachamastani Butani
 Experienced in me all the time, Vyavaharikaly in me all the time. Jnani accepts whole world in him as Adhishtanam, as Ishvara. There is everything. Accommodates everything, hence no desires. 	 Jnani rejects whole world simultaneously without any fear of logical contradiction, as Nirguna Brahman. There is nothing, Na Bumi Rapo, Na Cha Vanni Asti. [Kaivalya Upanishad – Verse 23 & 24] Not a Baram.

a) Sarvam Eva Anujanati:

- Accepts whole world in him as Adhishtanam.
- He doesn't reject anything.
- Rejection in emotional level is called hatred.
- Neither intellectually rejects the world nor emotionally rejects the world.
- World is Mithya, draws existence from me.

b) Sarvam Eva Jnani Nishedati:

• There is nothing in me.

Kaivalya Upanishad:

न भूमिरापो न च विह्नरिस्ति न चानिलो मेऽस्ति न चाम्बरं च। एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३॥ na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca | evaṁ viditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam | 23 | 3756 For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

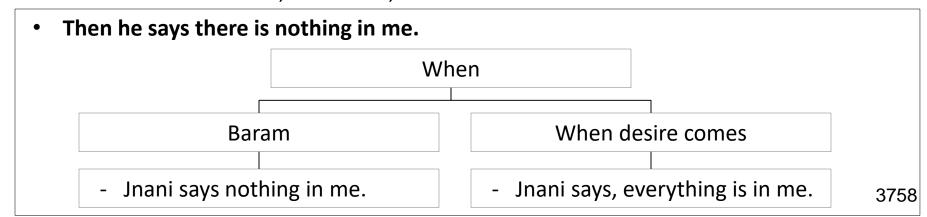
- I only am...
- Experientially there is everything appearing.
- Factually there is nothing.
- What is Advantage at emotional plane?
- Since everything is in him, he does not miss anything in life, no Kurai.
- Saha Ashnute Sarvam Kamam, Saha Brahmana Nibadita.
- He enjoys everything, does not miss anything in life.
- For Sanyasi, no wife, no children.
- In his vision, all belongs to me.
- I Ishvara am Sarva Adhishtanam.
- Jnani does not lack, miss anything.

Taittriya Upanishad:

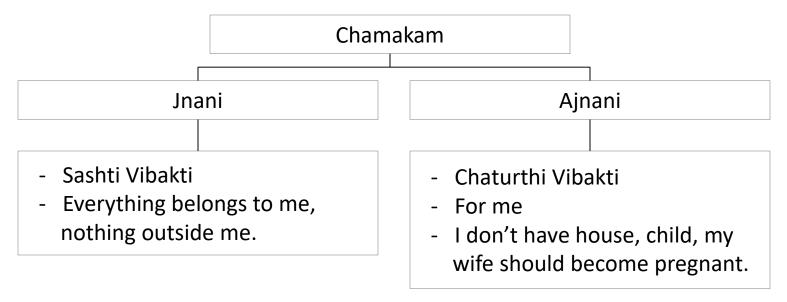
ते ये शतमाजानजानां देवानामानन्दाः। स एकः कर्मदेवानां देवानामानन्दः। ये कर्मणा देवानपियन्ति। श्रोत्रियस्य चाकामहतस्य ॥६॥ te ye śatam-ājānajānām devānām-ānandāḥ, sa ekaḥ karma-devānām devānām-ānandaḥ, ye karmaṇā devānapiyanti, śrotriyasya cākāmahatasya. (6)

This joy of the gods born in the deva Loka multiplied a hundredfold is a unit of joy of the gods (Karma Devas) who have become so by their special Karmas and it is also the joy of a srotriya, free from desires. [II - VIII - 6]

- Any Ananda any where belongs to me.
- Claims everything, hence no Kurai.
- Even though everything in him, does not feel anything as burden.
- He accommodates whole world, including Ageing body.
- Does not look upon body as Baram, mind as Baram.
- World accommodated, not a load, Baram.



• When Jnani Chants Chamakam... Agnishcha me, ... Garbashcha me.



Jnanis Vision:

- Series of Paradoxial expressions.
- Sarvam Eva Nishedati.

c) Bhedatmalobha Anujnanam:

Acceptance of Dvaitam.

d) Asat Svabavat:

• Seeing truth of Advaitam is rejection of Dvaitam.

Revision: Verse 51 – Important Verse

 This is unique vision of Jnani who has assimilated Advaita Jnanam as Taught by Scriptures. Jnani develops a capacity to simultaneously accept whole creation and also simultaneously reject whole creation, not sequentially.

Gita:

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भृतानि पश्य मे योगमैश्वरम् । भृतभृन्न च भृतस्थः ममात्मा भृतभावनः ॥ ९-५॥ na ca matsthāni bhūtāni paśya mē yōgamaiśvaram | bhūtabhṛnna ca bhūtasthō mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Everything is in me, from appearance standpoint, because entire world appears in me as consciousness which is Adhishtanam.
- Vyavaharika Angle, everything is in me, consciousness, which is Adhishtanam.

Waker	Super Waker, Consciousness, reality
- Adhishtanam for Dream state.	- Adhishtanam for waking state

• From Paramartika Angle, from reality angle, nothing is in me because when world appears, it is as good as nonexistent.

Vyavaharika	Paramartika
Laukika Drishti2 normal eyes	 Shastriya Drishti 3rd eye of wisdom Represented by Pottu or Tilakam.

Jnani can live with both Drishti.

Everything in me	Nothing in me
- Jnani identical with Ishvara Saguna	- Jnani identical with Nirguna
Brahman.	Brahman.
- Desireless	- Burdenless

- Jnani is either Ishvara or Brahman, never Jiva.
- Guru Brahma, Guru Vishnu, Guru Devo Maheshvara = Ishvara.

गुरुर्ब्रहमा गुरुर्विष्णु र्गुरुर्देवो महेश्वरः गुरु साक्षात परब्रहमा तस्मै श्रीगुरवे नमः Gururbrahma gururvishnu gururdevo maheshwaraha Guru saakshaat parabrahma tasmai sri gurave namaha 3761 Guru is the Creator (Brahma), Guru is the Preserver(Vishnu), GuruDeva is Destroyer(Maheshwara). Guru is the absolute (singular) Lord himself, Salutations to that Sri Guru.

- Guru Sakshat Param Brahma.
- He claims he is Ishvara accommodating everything or claims Brahman in which nothing is there.
- He is desireless and Burdenless.
- Life is an asset, blessing for him never a burden or liability.
- Capsule sloka, can extract all ideas of Vedanta.

a) Sarvam Eva Anujanati:

Accepts everything.

b) Sarvam Eva Nishedati:

Simultaneously rejects Bhedatma.

c) Bhedat Atma Labhat Anujyadat:

- Atma Labaha = Temporary existence, appearance, Acquisition of Bheda, Dvaita Prapancha is Anujyaha.
- Appearance of Dvaita Prapancha is Acceptance of Dvaita Prapancha for Jnani.
- Conformity to appearance of Dvaita Prapancha.
- Living a life in conformity to appearance of Dvaita Prapancha is Acceptance.

d) Nishedata:

Simultaneously rejects Dvaita.

e) Asatva Bavaha, Atassvabavataha:

- Rejects because of Advaita Bava of Bheda in universe.
- Tatu = Bheda.
- Atatu = Abedha = Advaitam.
- Svabava = Nature of Brahman.
- Because of Acceptance of Advaita Nature, he rejects Dvaita Prapancha.

Tamil Proverb:

மரத்தை மறைத்தது மாமத யானை மரத்தில் மறைந்தது மாமத யானை பரத்தை மறைத்தன பார்முதல் பூதம் பரத்தில் மறைந்தன பார்முதல் பூதமே .

maraththai ma'raiththathu maamatha yaanai maraththil ma'rainthathu maamatha yaanai paraththai ma'raiththana paarmuthal pootham paraththil ma'rainthana paarmuthal poothamae

மரத்தால் செய்யப்பட்ட பெரிய மதயானை உருவம் சிற்பியின் கைவண்ணத்தால் மரத்தை உணர ஒட்டாமல் மறைத்து, மக்களை மயக்குகின்றது. ஆயினும் சிற்பியினது வேலைப் பாடுகளை அழித்து விட்டால், அந்த மத யானையாய் இருந்த பொருள் அழியாதிருப்பினும் மரத்தினுள்ளே மறைந்துவிடும். அது போல, பரம்பொருளால் இயங்குகின்ற உலகம், ஆன்மாவின் பெத்த காலத்தில் தானே சுதந்திரமாய் இயங்குவனவாய் அதற்குக் காட்சியளிக்கும். ஆயினும் குருவருளால் ஞானத்தைப் பெற்ற முத்தி காலத்தில் உண்மை ஞானம் பொது ஞானத்தை அழித்துவிடுவதால், உலகம் சுதந்திரம் அற்றொழியப் பெரும் பொருளின் இயக்குதலே விளங்கி நிற்கும்.

- When he was looking at wooden elephant from distance, he was appreciating it as though real.
- Because of the vision of elephant, wood was concealed lost sight of.
- When he was about to run away, Guru called him and took him near elephant.
- He understood wooden elephant.
- Frightening elephant disappeared in the vision of wood.
- This universe of 5 elements and its products disappears in the vision of Brahman.
- Hence, rejection of world takes place how?
- Atat Svabavaha, nature.
- Advaita Svarupa, Brahma Svarupa Jnanam Nisheda Bavati.
- Both acceptance and rejection happen simultaneously.

Verse 52 – Introduction:

सर्वस्योक्तत्वात् उपसंहारः।

sarvasyoktatvād upasaṃhāraḥ

Since everything has been stated, we come to the conclusion. [Introduction – Chapter 4 – Verse 52]

Conclusion:

- Since everything regarding Vedantic teaching has been taught and validated by Gaudapada and Shankara in Upadesa Sahashri, my job is over.
- Winding up in verse 52 and 53.

Verse 52:

परमार्थात्मनिष्ठं यत् सर्ववेदान्तनिश्चितम्। तमोऽपनुद्धि यज्ज्ञानं तदेतत्कथितं मया॥ ५२॥

paramārthātma-niṣṭhaṃ yat sarva-vedānta-niścitam tamopanud dhiyāṃ jñānaṃ tad etat kathitaṃ mayā

The knowledge of the real Self, which has been ascertained as the purport of the entire Vedanta and which destroys the darkness of ignorance, has been stated by me. [Chapter 4 – Verse 52]

a) Tad Sat Jnanam:

Wisdom, knowledge.

b) Maya Tatitam:

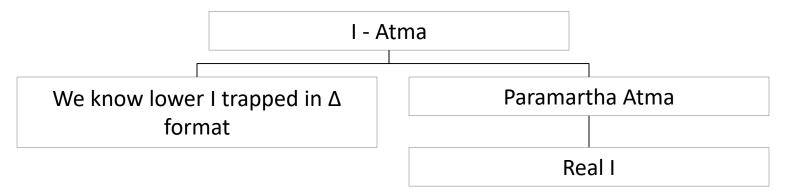
Imparted by me.

c) Sarva Vedanta Nishchita:

- Jnanam arrived at in all Vedanta Granthas, Upanishads.
- Logically arrived at.

d) Upasamharihi Vedaihi, Shad Lingam:

- Jnanam arrived in all Upanishads, I have given already.
- Jnanam which is dealing with Atma, real I.



- Real I belongs to binary format not Δ format.
- Can accept whole creation without complain.
- Can reject, negate whole creation without sense of loss.
- Without missing anything, can drop anything.
- Without complaint accept everything.

- Some people accepting is difficult, Prarabda makes some people choiceless in life.
- Bhagawan gives them to know whether I have understood Vedanta well.
- Loosing some people difficult, imaginary loss is Samsara.
- Look at mind, ask, am I ready to loose the loosable, ready to accept choiceless.
- Innermost heart does Japa of Verse 51.
- Sarvameva Anujanati Sarvameva Nishedati.

सर्वमेवानुजानाति सर्वमेव निषेधति । भेदात्मलाभोऽनुज्ञा स्यात् निषेधोऽतत्-स्वभावतः ॥ ५१ ॥

sarvam evānujānāti sarvam eva niṣedhati bhedātma-lābho 'nujñā syān niṣedho 'tat-svabhāvataḥ

This man of enlightenment] accepts everything and rejects everything. Acceptance is admission of the world of duality [from the empirical standpoint] and rejection is [its denial] on account of its not being real. [Chapter 4 – Verse 51]

- Very powerful sloka, Paramartha Atma Nishta.
- Real I, accepts choiceless and loosable loosable.
- If not ready to loose loosable, I am loose!
- Paramartha Atma Nishtam is real I.
- Replace weak I by strong I.
- Replace Δ format I by binary format I.
- Paramanda Artha Nishta Jnanam.

- Tamo Apanutu, Jnanam.
- Yam Dhiyam.

e) Apanudu Jnanam:

- Nashakam, destroyer, eliminator.
- Eliminator of Tamo Apanudu.
- Apanudati Iti Apanud, eliminator of Tamaha, Moola Avidya, Avarna Shakti.
- Jnanam destroyer of self ignorance.
- Such a Jnanam I have given, removes ignorance from the mind, Antahkaranam of all students.
- Even though Moola Avidya is located in Atma only, it is operational in the mind of everyone.
- Antahkarana Avachinna Atma Avidya, Moola Avidya.
- Darkness located in space but functional in the room.
- Room Avachinna space located darkness.
- Atma Nishta Antahkaranam Avachinna Agyanam eliminates.
- Such a Jnanam I have given, he is satisfied.
- Tadetat Satitam Maya.

Verse 53 – Introduction:

एतावदिहोक्तम्।

नेहात्मविन्मद्न्योऽस्ति न मत्तोऽज्ञोऽस्ति कश्चन। इत्यजानन् विजानाति यस्स ब्रह्मविदुत्तमः॥ ५३॥ etāvadihoktam

nehātma-vin mad-anyo 'sti na matto 'jño 'sti kaścana ity ajānan vijānāti yas sa brahma-vid uttamaḥ

This man of enlightenment] accepts everything and rejects everything. Acceptance is admission of the world of duality [from the empirical standpoint] and rejection is [its denial] on account of its not being real. [Chapter 4 – Verse 51]

Introduction:

Whether others have benefited or not, I have benefited.

Verse 53:

a) Eta Vadu Ida Uktam:

• In this Brahma Jnanam, following message is given:

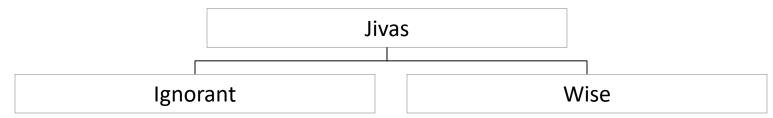
b) Mattaha Anyaha Atmavitu Iha Nasti:

- Other than me, there is no other Jiva in this world.
- Negated his Jiva Bhava.

Jnani says:

• There is no other Jiva in this world.

- Sarvam Brahma Mayam Jagat.
- Not only I am not Jiva, other than me, there is no other Jiva in creation.



- Both Jivas are not there at all.
- Mattaha Anyaha.
- Other than me, (Why you taught so much then?
- Here in Brahman Anyaha Jiva.
- Another Jiva, Atmavitu Jiva is not there.
- Other than me, no Ajnani Jivas exist.
- From Paramartika Drishti, Shastriya Drishti.

Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - I - 11]

- From: Vyavaharika, Laukika Drishti its all appearance alone.
- Na Shastram, Na Sishya, Na Guru.

Mandukya Upanishad – Karika:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhakaḥ | na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is no dissolution, no birth, none in bondage, none aspiring for wisdom, no seeker of liberation and none liberated. This is the absolute truth. [II - K - 32]

From Paramartika Drishti, I have not taught anyone, factual angle.

c) Mattaha Anyaha Agnyaha Nasti:

- Negating plurality of Atma.
- Atma Bahutva Nisheda.
- Other than Advaitam, all others talk of Atma Bahutvam.

I) Sankhya:

Many all pervading eternal Atmas exist.

II) Yoga, Nyaya, Purvamimasa:

Many, eternal all pervading Atmas.

III) Visishta Advaitin:

- Many Jivas, one Paramatma.
- Paramatma eternal, all pervading.
- Jivas many, eternal, Param Anu Rupam.
- Common = Atma Bahutvam
- Advaitam = Only Teaching Atma Ekaha Eva.
- Jnani knows this truth.

d) Yasya Brahmavitu Tamaha:

- Greatest Brahma Jnani.
- Other than me, there is no wise or ignorant Jiva, no 2nd Jiva.
- He knows without knowing.
- Jnani knows no duality.

Purva Pakshi:

- Jnani knows duality.
- Jnani + Jnanam, knowledge.
- Therefore Sureshvaracharya says Jnani knows without Knowing.
- Knowing process is from Vyavaharika Drishti alone, not Paramartika Drishti.
- From Paramartika Drishti, there is no knowing process also.

- Ajnanam Vijanati.
- Without awareness, being awareful.
- Knows without knowing.

e) Yaha Saha Janati:

- Whoever knows Brahma Jnana Eva Bavati.
- Teaching completed, there should be Poornamadaha...
- What is the topic of following portion?

Verse 54 – Introduction:

"एवमात्मानं ज्ञात्वा किं प्रवर्तितव्यम्। उत निवर्तितव्यम्। आहोस्वित् मुक्तप्रग्रहता ?" इति। उच्यते।

evam ātmānam jñātvā kim pravartitavyam uta nivartitavyam āhosvin mukta-pragrahateti. ucyate

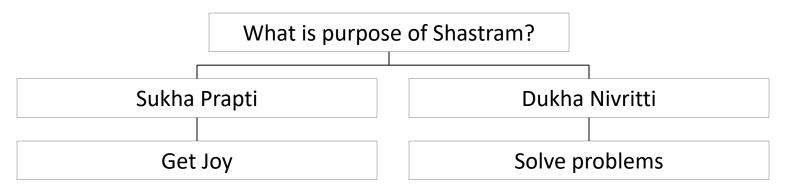
[The opponent asks] "That having known the Self, should he perform deeds [enjoined by scripture] or abstain from them? Or is he free from all restraints?" We reply as follows. [Introduction – Chapter 4 – Verse 54]

- Jnanis Acharaha after Jnanam.
- Verse 54 69 (16 Verses) Life style of Jnani.
- Is life style regulated by, Governed by, controlled by Shastram or not?
- Theoretically, Jnanis lifestyle can't be governed by Shastram, is natural conclusion.
- This is being established by Vyavaharika Drishti and Paramartika Drishti.

a) Shastrasya Eva Abavat from Paramartika Drishti

Brihadaranyaka Upanishad:

- Na Shasta, Na Shastram, Tata Veda Aveda Bavati.
- From Paramartika lifestyle, Jnanis life style can't be regulated because Shastra Abava.
- From Vyavaharika Drishti, Jnanis lifestyle can't be regulated by Shastra.
- Shastram has become irrelevant for Jnani.



- Both irrelevant for Jnani.
- Jnani does not seek Sukham.
- He has understood I am Sukha Svarupa.
- Understands world can't give Sukham, it does not have Sukham.
- Since he is already Sukha Svarupa, Sukha Prapti irrelevant.
- Dukha Nivritti Irrelevant.
- Other than Ananda Atma, no 2nd thing.
- 2nd thing is Mithya.
- Dukham only in the identification with thoughts in the mind, Mithya.
- Sarva Dukhatvena Nishedatvat.
- No question of Dukha Nivritti.

Remember Verse 51:

Sarvam meva Nishedati.

- Dukham negated, not burden for him, all Nama Rupa.
- Shastra meant for Sukha Prapti or Dukha Nivritti.

Verse 54:

ज्ञेयाभिन्नमिदं यस्मात् ज्ञेयवस्त्वनुसार्यतः । न प्रवृत्तिं निवृत्तिं वा कटाक्षेणापि वीक्षते ॥ ५४ ॥ jñeyābhinnam idam yasmāj jñeya-vastv-anusāryataḥ na pravṛttim nivṛttim vā kaṭākṣeṇāpi vikṣate

Since this [knowledge], not being different from what is known, is in conformity with the known reality, [the man of wisdom] does not even glance at the path of action or that of renunciation. [Chapter 4 – Verse 54]

- Charya = Lifestyle
- Jnani Achara = Jnanis lifestyle.

Purva Pakshi:

Is Jnanis lifestyle regulated or unregulated.

Unregulated:

- Yateshtachara licentious.
- Tradition rejects licentious lifestyle.
- Licentious lifestyle only for Prakruta Purusha till he becomes Dvija, refined person, till Upanayanam.
- Prakruta Purusha to Samskruta Purusha by Upanayanam.

Example:

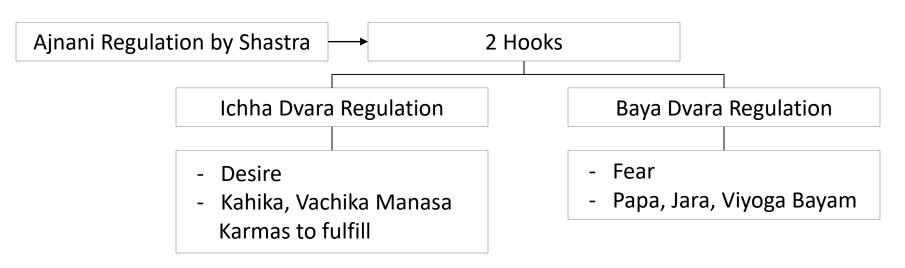
- Can't put washed clothes into dirt again by Yateshtachara.
- Converting Samskruta Purusha to Prakruta Purusha by licentious lifestyle not meaningful.
- Is life of Jnani regulated or unregulated?
- Certainly not unregulated.

Jnani	Ajnani
Asamsari	Samsari

- Both Jnani and Ajnanis lifestyles regulated.
- Verses 54 69 discusses this.

1st:

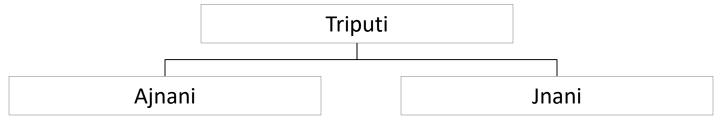
Ajnani Samsari – lifestyle is regulated by Shastram.

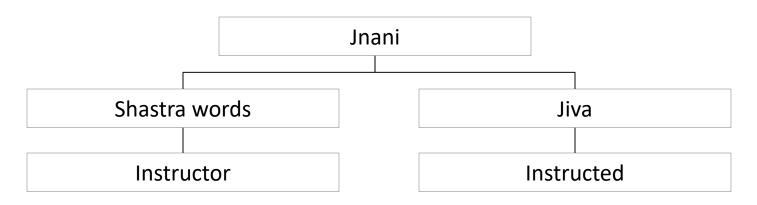


- If you don't want these Dangers, do Karma.
- Do Sraddham, get Punyam, Svarga.
- If you don't, Children will have problems, Pitru Shapam.
- Shastra controls 2 hooks of Hindu Veidika Society by giving do's and donts.
- Jnani can't be caught by 2 hooks.
- Jnani has no desire or Bayam.
- No Papa Bayam, No Agami, No Naraka, No Travel for him.
- Shastra Vidhi, Nisheda can't regulate Jnani.
- Shastra Vasana and Jnanam itself is regulator for Jnani.

Badita	Anuvrittihi
Mithya	Vasana

- Vyavaharika Mithya Vasana more than sufficient to regulate Vyavaharika lifestyle.
- Shastra requires 2 hooks which is not in a Jnani.
- Triputi also eliminated.





Marga	Chodaka	Chodya	Chodana
	- Instructor	- Instructed	- Instrument
Nivritti Marga :	- Jnana Khanda - Shastra	Jiva Sanyasi	Words of ShastraMahavakya JapaDandaVritam
Pravirti Marga :	- Karma Khanda	- Grihasta	InstructionsRituals

- 2 sets of Triputis.
- How long Triputi will function?
- Until Mahavakya clicks.
- When Mahavakya clicks, 6 Triputis resolved.
- No Pravirti or Nivritti Shastram.

Shastra can't do anything to Jnani.

Gita:

ब्रह्मार्पणं ब्रह्म हिवः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇaṁ brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Brihadaranyaka Upanishad:

- Tatra Veda Aveda Bavati.
- No Vidhi Nisheda.
- Shastra can't tell Jnani, you wont get Moksha, he is already Mukta.
- Jnani doesn't travel, no Patala, No Naraka.
- Shastra can't attract or threaten him.
- Neither carrot or stick will work.

Example:

- Children take freedom.
- Parent don't give freedom.

- Shastra decently says, I have given freedom, do what you want.
- Shastra not frightened.
- Jnanam makes Jnani responsible person.
- Freedom can be given when person is responsible.
- Shastram confident, Jnanam will make Jnani responsible.
- He will not abuse freedom.

Example:

Birla gives Cheque book to Gandhi to use.

a) Idam Jnanam:

This knowledge.

b) Jneya Abinnam:

Is keeping with object of knowledge.

Atma Bodha:

ज्ञातृज्ञानज्ञेयभेदः परे नात्मिन विद्यते । चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१॥

jnatrjnanajneyabhedah pare natmani vidyate, cidanandaikarupatvaddipyate svayameva hi II 41 II

There are no distinctions such as, 'knower', 'knowledge' and 'the object of knowledge' in the supreme Self. Since it is of the nature of homogenous Consciousness and Bliss, the Self has no such distinctions within Itself. It shines by Itself. [Verse 41]

- In case of Brahma Jnanam, Brahman = Nirvikalpa.
- Brahma Jnanam = Nirvikalpa Jnanam.
- Exactly like knowledge in deep sleep state, we get Jnanam Sukham Aham Apsvapsam Kinchit Avedishita.
- Brahman is keeping with object of knowledge.
- Ghata Jnanam Ghata Akara Vritti.
- Pata Jnanam Pata Akara Vritti.
- Knowledge and object have similarly.
- Brahman = Nirvikalpam, without any division.
- Akhanda Akara Vritti = Brahman = Divisionless.
- Jnanam = Divisionless knowledge, as in Sushupti.
- Knowledge exists in Sushupti.
- Therefore, on waking up we say :

I had a light happy sleep.

- We are recollecting knowledge in sleep, Nirvikalpa Jnanam.
- In Brahma Jnanam, Brahman = Triputi Rahita.
- Jnanam = Akhanda Akaram.

c) Idam Jnanam Jneya Abinnam:

Is nondistinct from Jneyam Brahman, it is Nirvikalpaka.

Why Jnanam Nirvikalpaka because

d) Jneya Vastu Anusari:

- This Jnanam has to be in keeping with Jneya Padartha Brahman.
- Anusari in keeping with.
- This is general rule.
- Brahman is Nirvikalpam.
- Which does not allow Triputi.

Keno Upanishad:

- Whoever says, he knows Brahman, does not know Brahman because if you say I know Brahman, Triputi comes, it is no more Brahman Jnanam!
- Brahma Jnanam is unique Jnanam in which there is no Triputi or Vikalpa.
- Therefore it is Nirvikalpa Jnanam.

Reason:

- Jneya Vastu Anusari Bavati.
- Idam Jnanam Jneya Vastu Anusari Jneya Abinnam Bavati.
- This knowledge is Nirvikalpaka Jnanam, Triputi Rahita Jnanam.
- This Jnanam does not allow Triputi.
- Chodaka, Chodaya, Chodana Instructor, instructed, instruction.
- This Triputi resolves after Brahman Jnanam.

e) Yasmat Evam Ataha:

Therefore,

f) Katakshena Api Na Vikshata:

• This Jnanam does not even slightly permit Pravirti set of instructions belonging to Grihasta Ashrama.

Veda Instructions to Grihasta:

- Do Sandhya Vandanam, Agni Hotram, Pancha Maha Yagya.
- Even a wee bit of knowledge does not allow Pravirti instructions which require Triputi

 Chodaka, Chodya, Chodana.
- What about Nivritti instructions?
- Follow Amanitvam, Ahimsa, Shanti, do Sravanam, Mananam, Nididhyasanam.
- Nivritti instructions are applicable to Sanyasi.

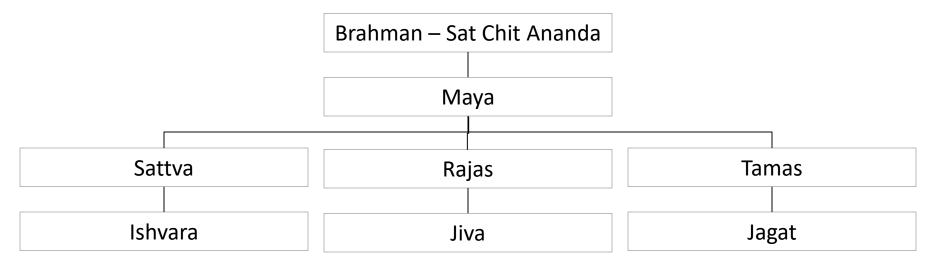
Na Vikshate:

- Both type of instructions, Jnanam does not permit, even with the corner of eye.
- Brahman does not glance at any type of instruction.
- Jnani is rejected by all instructions.

Kena Vakya Bashyam:

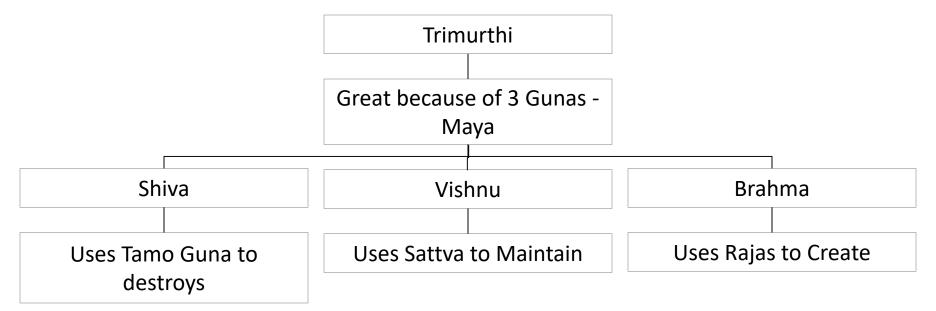
- Even Ishvara can't boss over Jnani.
- Ishvara is boss giving instructions through Veda Purva and Vedanta.

- Ishvara can't control Jnani by Veda Purva or Veda Anta do's and don't's.
- Therefore Δ format no more available.
- In Δ format alone Jiva Jagat Ishvara is there and Ishvara can boss over Jiva.
- Jiva Jnani has dropped Jiva Bhava and has attained Brahma Bhava, Δ format not there for him.
- Acharya threatens Ishvara.
- May you be in your place.
- In Jiva, Jagat, Ishvara format Ishvara exists only with Sattva Nama Rupa.
- With Rajas Nama Rupa, Jiva comes to existence.
- With Tamas Nama Rupa, Jagat comes to existence.



- All 3 are existing only because of 3 Nama Rupa.
- All 3 borrow existence from Brahman.

- I am that Brahman, absolute principle.
- If you frighten me, too much, I will withdraw existence from you.
- Sishya talks of glory of Guru.
- My Guru greater than Trimurthi.



- Each Guna belongs to Maya.
- Trimurti great.
- My Guru Transcendental Gunateeta Gita Chapter 14, superior to Trimurti.

Sloka:

Gunaihi Guna Vasan Ayataha, Gunaihi Guravan Anyataha, Hairir Brahma Haradaya,
 Gunateeta Maya Smakam, Guru Tamogatham.

I) Gunaihi Guna Vasasam Ayataha:

Because of 3 Gunas, respectability has come to

II) Harihi – Shiva – Destroyer

- Brahma Creator
- Vishnu Maintainer.

III) Harir Brahma Haradayaha:

- Trimurti have attained glory because of 3 Gunas belonging to Maya.
- Have got Maya respectability.

IV) My Guru:

- Gunateeta Maya Smakam because of Gunat eva.
- Brahama status.

V) Asmakam Guravaha – My Guru.

My guru has become more respectable compared to Trimurthi.

VI) Gunateeta Maya Smakam – Guruva Gurtam Gatham

- Jnani has become greater than Shastra and Ishvara, he is Brahman.
- Therefore both not boss.

g) Pravirthimva Nivrittim Va:

No more regulators

h) Katakshena Api:

Even through a glance.

Verse 55 – Introduction:

कुत एतत् ज्ञेयाभिन्नमिति ? यतः।

kuta etaj jñeyābhinnam iti. yataḥ

[It may be asked:] "How is this [knowledge] not different from its object?" It is for this reason. [Introduction – Chapter 4 – Verse 55]

Purva Pakshi:

- Why you say Brahma Jnana Triputi Rahitam Nirvikalpam Chodya Chodana Chodaka Rahitam is great?
- Any other knowledge other than Brahman Jnanam Devata, Karma, Ghata, Physics Jnanam is Savikalpaka, Triputi Sahita Jnanam.
- What is uniqueness of Brahma Jnanam?
- Other forms of knowledge promote and preserve Triputi Instructor, instructed, instruction.
- Brahma Jnanam neither preserves or promotes Triputi but it dissolves Triputi.
- Why you say Brahma Jnanam is non different from Brahman, which is Triputi Rahita?

I) Yataha:

Because of following reason.

Verse 55:

प्रागात्मबोधाद्वोधोऽयं बाह्यवस्तूपसर्जनः । प्रध्वस्ताखिलसंसार आत्मैकालम्बनः श्रुतेः ॥ ५५॥

prāgātma-bodhād bodho 'yam bāhya-vastūpasarjanaḥ pradhvastākhila-samsāra ātmaikālambanaḥ śruteḥ

Before the attainment of SElf-knowledge, this knowledge is directed to external objects. But after the destruction of the entire world of bondage through Sruti, the Self alone is its support. [Chapter 4 – Verse 55]

Uniqueness of Brahma Jnanam, Mahavakya Janya Jnanam.

a) Atma Bodhat Prag:

Before coming to Brahma Jnanam or Mahavakya Vichara.

b) Ayam Bodhaha:

Any knowledge.

c) Bahya Vastu Upasjanaha:

- Was dealing with Anatma Vastu, Prapancha.
- Laukika and Veidika Jnanam was Upasajana.
- Based upon, centred on, within field of Anatma.
- Since within Anatma Preserved Triputi, special Triputi: Instructor, instructed, instruction, there a wonderful Svarga.
- Student receives Svarga Jnanam, gets desire, student says give me instruction.

Example:

- Rina Mochana Angaraka Stotram.
- To release person from Loan.
- Jnanam came, Triputi Activated.

Instructor	Rini	Instruction
- Swamiji	- Person with Loan	- When to perform, how many times chanting Neivedyam.

- Any other knowledge activates Triputi because Bahya Vastu Upasarjanam, it deals with Anatma.
- When Mahavakya is Taught knowledge is of Binary format.

Δ Format	Binary Format
Ishvara	- Jiva – Ishvara becomes one (Atma)
	↓ Jagat (Anatma)
Jiva ——— Jagat	- Dvaitam resolved
- Instructor (Paramatma), Instructed	- Chodya, Chodaka, Chodana
(Jivatma), Instruction (Veda).	Resolved.

Δ Format	Binary Format
 Veda Purva, Karma Khanda. Swami Bava, Dasa Bava I am Victimised Jiva, world Victimiser. Go to Ishvara with SOS. Ajnana Avastha 	 Veda Anta, Jnana Khanda Dasa Bava resolved. Anatma Jagat falsified, pithless Nama – Rupa not worth counting. Jnana Avastha I am unvictimized Atma. World is Nama Rupa Mithya.

d) Pradvasta Akhila Samsare:

- When entire Samsara is resolved, Jivatma Paramatma Vikalpa Division is resolved.
- Chodaka, Chodana, Chodya resolved (Pradvamsa).
- Akhila Samsare Sati.

e) Atmaiva Alambana Bodaha:

- Jnana remains, abides in Ekatma, Nirvikalpa Atma.
- Jivatma, Paramatma, Anatma Vikalpa Rahita Ekatma Nishtaha.
- Bodaha is knowledge.
- Knowledge abides in Ekatma, nondual self.

Mandukya Upanishad:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- I am Nitya Turiya Atma Asmi.
- Who is there to give instruction or receive instruction.
- All these are nonrelevant.

f) Srutehe:

- This observation is not mine.
- It is as per Sruti Pramanam.

Brihadaranyaka Upanishad:

Meitreyi Brahmana (Section) – 2nd & 4th Brahmana.

Brihadaranyaka Upanishad: Very Important Verse

यत्र हि द्वैतमिव भवति तदितर इतरं जिघति, तदितर इतरं पश्यति, तदितर इतरम् श्रणोति, तदितर इतरमभिवदित, तदितर इतरम् मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूतत्केन कं जिघेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन विजानीयात्?

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śrnoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kam jighret, tatkena kam paśyet, tatkena kam śrnuyat, tatkena kamabhivadet, tatkena kam manvīta, tatkena kam vijānīyāt? yenedam sarvam vijānāti, tam kena vijānīyāt? vijñātāram are kena vijānīyāditi | | 14 | |

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

- Only in Dvaitam all instructions possible.
- Yatra Sarvam Atma Vei Abuth Kena Kam Pashyet.
- Famous 2 statements in Meitreiyi Brahmanam occours twice.
- After Mahavakya Jnanam there is nobody to instruct him.

• Neither Shastra or Ishvara, therefore Jnanis Lifestyle not regulated, not licentious but self regulated by Vasana and Jnanam.

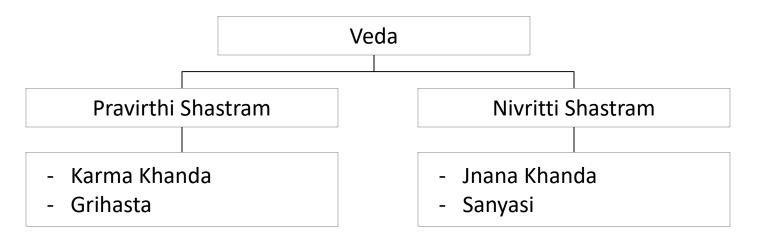
Revision Verse 55:

- Verse 54 69 Lifestyle of Jnani.
- Jnani neither Shastra regulated or unregulated but self regulated lifestyle.

I) 1st Teaching:

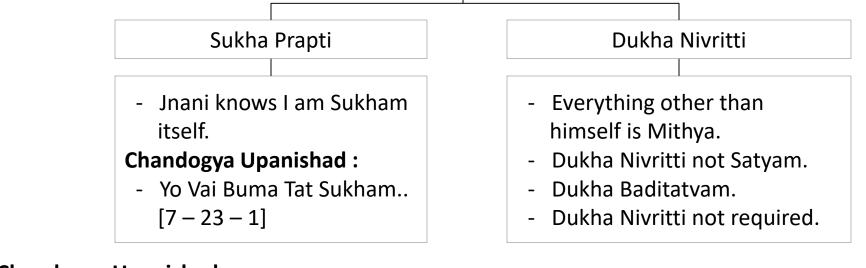
- Jnanis lifestyle can't be regulated by Shastra.
- For Jnani, from Paramartika drishti no Dvaitam at all, no Triputi at all.
- Since no Triputi, No Instructor (Bhagavan), instructed (Sanyasi / Grihasta), instruction (Shastram).

Instructor	Instructed	Instruction
Chodya	Chodaka	Chodana



- Both not relevant for Jnani.
- Regulation involves instruction, instruction means Triputi.
- For Jnani, no Dvaitam, Triputi, no Pravirti, Nivritti Shastra.
- Tatra Veda Aveda Bavati.
- From Paramartika Drishti, Shastra non existent.
- From Vyavaharika Drishti, Shastra irrelevant.
- Shastra helping aspirant for Sukha Prapti or Dukha Nivritti, not time pass.

Shastras Motive



Chandogya Upanishad:

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति॥१॥

Yo vai bhūmā tatsukham nālpe sukhamasti bhūmaiva sukham bhūmā tveva vijijñāsitavya iti bhūmānam bhagavo vijijñāsa iti. Sanatkumara said: "That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is." Narada replied, "Sir, I want to clearly understand the infinite". [7 - 23 - 1]

- Jnanis life not regulated by Pravirti or Nivritti Shastram from Paramartika or Vyavaharika Drishti.
- This is thesis of Sureshvaracharya after Jnanam, Dvaitam not there.

Mandukya Upanishad:

नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञां न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Na Bahish Pragyam Triputi of Bahya Prapancha in waking is gone.
- Na Antap Pragyam Triputi of Svapna Prapancha gone.
- Na Pragyana Ghanam Triputi of Sushupti gone.
- 3 Padas gone.

- Prapancha Upa Shamam, Shantam, Shivam, Advaitam....
- Where is Pramata, Pramanam, Prameyam.

Srutehe:

Brihadaranyaka Upanishad:

यत्र हि द्वैतमिव भवति तदितर इतरं जिघति, तदितर इतरं पश्यति, तदितर इतरम् श्रणोति, तदितर इतरमभिवदित, तदितर इतरम् मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूतत्केन कं जिघेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन विजानीयात्?

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śrnoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kam jighret, tatkena kam paśyet, tatkena kam śrnuyat, tatkena kamabhivadet, tatkena kam manvīta, tatkena kam vijānīyāt? yenedam sarvam vijānāti, tam kena vijānīyāt? vijñātāram are kena vijānīyāditi | | 14 | |

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower? [2 - 4 - 14]

- As long as there is Avidya Dvaitam Avasta there is Triputi.
- Yatra hi Sarvam Atmeiva Abut.. Tat Kena Kam Pashyet, Jigret, Vijnatyat.
- Where is Triputi?

After Triputi what is there?

f) Atmeika Alambane:

Knowledge rests in Nirvikalpaka Atma.

g) Pradvamstu Akhila Samsare Sati:

When entire Samsara is negated.

h) Ayam Bodaha:

- This unique self knowledge is Atmaika Alambana Bavati.
- Abides in Eka Atma.
- Self knowledge abides in the self which is Triputi Rahita Self, Nirvikalpaka Atmaneni Nishtaha.
- Eka Atma means Triputi Rahita Atma.
- Chodya, Chodana, Chodaka does not exist.
- Pravirti, Nivritti Shastram does not exist, s good as non existent, it is falsified.
- How do you know this?

Srutehe:

- Study Upanishads.
- All ideas in Naishkarmya Siddhi from Sruti, not Sureshvaracharyas.
- He is only juice extractor.
- Sureshvaracharya only distributor not manufacturer.